CMP-SCMP-74-12

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

U.S ~~American~~ Consulate General
Hong Kong, B. C. C.

March 18-22, 1974

U. of ILL. LIBRARY
MAY 8 1974
CHICAGO CIRCLE

DISTRIBUTED BY:

NTIS

National Technical Information Service
U. S. DEPARTMENT OF COMMERCE
5285 Port Royal Road, Springfield Va. 22151

CMP-SCMP-74-12

Survey of People's Republic of China Press

American Consulate General
Hong Kong, B.C.C.

No. 5574-5578
March 18-22, 1974

This edition is printed in the United States of America for dissemination in the Western Hemisphere, Europe, the Mediterranean, and the west coast of Africa from material produced by the American Consulate General, Hong Kong. All queries concerning this edition should be sent to:

National Technical Information
Service (152.12)
U.S. Department of Commerce
Springfield, Virginia 22151

TABLE OF CONTENTS

NATIONAL

Page

CRITICISM OF LIN PIAO AND CONFUCIUS

How Did Confucius Use Literature and Art To Serve Counter-Revolutionary Restoration - by Hu I-ch'eng 1

Obscurity, Lodging and Restoration - by Liu Meng-hsi 8

The "Celestial Horse" That Pulls the Cart in the Reverse Direction - by Wen Chün 11

Hung-ch'i Journal Commentary: Study Conscientiously and Deepen Criticism 13

Cadre of Northeast Institute Refutes Lin Piao's Attack on "May 7" Road 16

Reproduced by
NATIONAL TECHNICAL
INFORMATION SERVICE
US Department of Commerce
Springfield, VA. 22151

Page

Chinese Women Criticize Lin Piao and Confucius 19

WOMEN CADRES

Central China Region Actively Trains Women Cadres 21

SERVING THE PEOPLE

Child Born on Board Train 22

HEROISM

Chinese Girl Saves Work-Mates from Raging Fire 23

FARMING

Spring Farming Starts on Peking Outskirts 26

SPORTS

China Holds Friendly Archery Tournament 27

FOREIGN RELATIONS

CHINA AND GHANA

Ghanaian Ambassador to China Gives Reception for Anniversary of Ghana's Independence 28

China Presents Agricultural Machinery to Ghana 28

CHINA AND JAPAN

Liu Hsiang-ping, Hsieh Ching-yi, Chien Cheng-ying, Chen Mu-hua, Lin Li-yun Meet and Fete Japanese Women Scientists' Delegation 29

CHINA AND KOREA

Korean Tennis Delegation Arrives in Peking 29

CHINA AND PERU

Chinese Military Friendship Delegation Arrives in Lima 30

CHINA AND SUDAN

Report from the Sudan: Wad Medani-Gadaref Road, a Link of Sudan-China Friendship 31

Page

CHINA AND TANZANIA

President Nyerere Sees Chinese Film "Tanzania-Zambia Railway under Construction" 33

CHINA AND YEMEN (YAR)

Prime Minister of Yemen Arab Republic Receives Chinese Ambassador 34

CHINA AND ZAMBIA

Zambian Women's Delegation Arrives in Peking from Shanghai 34

INTERNATIONAL CONFERENCES

Head of Chinese Delegation Addresses Geneva Conventions Diplomatic Conference 35

NATIONAL

SHANSI OPERA "SAN SHANG T'AO FENG"

Criticism of the Shansi Opera "San Shang T'ao Feng" (Thrice Ascending Mount Peach) - by Chu Lan 38

HSISHA ISLANDS

Tour of the Hsisha Islands - by Ch'en Kuo-hsiao and Sung Yü-chih 46

INTERNATIONAL WOMEN'S DAY

Jen-min Jih-pao Editorial: Let All Women Rise Up 51

Peking Women's Federation Gives Tea Party in Commemoration of International Working Women's Day 54

Chinese Women Advance Along Socialist Road 56

CRITICISM OF LIN PIAO AND CONFUCIUS

Tachai Women Criticize Lin Piao and Confucius 60

Minority Student Criticizes Lin Piao, Confucius 62

FARMING

Field Work on Winter Wheat Starts in China 66

Page

FOREIGN RELATIONS

CHINA AND BURMA

Premier Chou En-lai Congratulates U Sein Win on His Election as Burmese Prime Minister 67

Acting Chairman Tung Pi-wu Congratulates U Ne Win on His Election as Chairman of Burmese Council of State 67

CHINA AND IRAQ

Iraqi Youth Delegation Leaves Peking for Korea 68

CHINA AND KOREA

Peking Banquet in Honor of Korean Tennis Delegation 69

CHINA AND MADAGASCAR

Malagasy Foreign Minister Receives Chinese Charge d'Affaires ad Interim 70

CHINA AND MEXICO

Chinese Ambassador Presents to Mexican Government Chinese Documentary on Mexican President's Visit to China 70

CHINA AND ZAMBIA

Li Chiang Holds Talks with Zambian Trade Delegation 71

NATIONAL

SHANSI OPERA "SAN SHANG T'AO FENG"

The Shansi Opera "San Shang T'ao Feng" (Thrice Ascending Mount Peach) Is a Big Poisonous Weed Which Attempts To Reverse the Verdict on Liu Shao-ch'i - by Wei Ch'ing 72

CRITICISM OF LIN PIAO AND CONFUCIUS

The "Wind" and the "Grass" - by Yü Szu 82

Professor Feng Yu-lan Criticizes Confucius' Reactionary Doctrines 84

Peking Press Carries Articles by Chinese Women Criticizing Lin Piao and Confucius 88

How South China Production Brigade Criticizes Lin Piao and Confucius 91

Page

Shanghai Young Worker Study Group Criticizes Ultra-Right Essence of Lin Piao's Counter-Revolutionary Revisionist Line 93

Central China Coal Miners Criticize Reactionary Historical Viewpoint Spread by Confucius, Lin Piao 98

INDUSTRIAL DEVELOPMENT

Northeast China Heavy Industrial Center Develops Light Industry 100

SPRING FARMING

Spring Farming in Full Swing in North China Hsien 101

FOREIGN RELATIONS

CHINA AND BELGIUM

Photo Exhibition on China's New Archaeological Discoveries Held in Brussels 103

CHINA AND CANADA

Canadian Ex-Minister of Industry and Commerce Leaves Peking for Home 103

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Visiting Group of Ainu Nationality of Hokkaido 104

Chinese Vice Premier Meets Japanese Women Scientists' Delegation 104

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker Arrives in Peking 105

Premier Chou En-lai Meets Kuwaiti National Assembly Speaker and Wife 105

Chu Teh, Chou Chien-jen, Ngapo Ngawang Jigme Meet Kuwaiti National Assembly Speaker and His Wife 106

Peking Banquet Honors Kuwaiti National Assembly Speaker and Wife 107

CHINA AND PERU

Peruvian Prime Minister Gives Luncheon for Chinese Military Friendship Delegation 109

Page

CHINA AND POLAND

Leader of Polish Government Trade Delegation Arrives in Peking 109

NATIONAL

CRITICISM OF LIN PIAO AND CONFUCIUS

The Reactionary Essence of the Fallacy of "Those Who Struggle Against One Another Are Enemies and Those Who Live in Harmony Are Friends" of Lin Piao - by Hsin Feng 110

Stand in the Forefront of the Struggle To Criticize Lin Piao and Confucius 115

Adhere To the Correct Orientation of Integration with Workers and Peasants 119

Tibetan Cadres Criticize Lin Piao and Confucius 123

Changchun Motor Vehicle Plant Trains Worker Political Instructors for Criticism of Lin Piao, Confucius 127

Chinese Fisherwomen Criticize Lin Piao's Contempt for Women Notions as Reactionary 129

ROLE OF WOMEN

Women in Hsiyang Hsien Play Important Role in Socialist Revolution and Construction 131

East China Women's Fishing Team 133

MEDICAL SERVICE

Medical Team Serves Southwest China's Minority Region 134

FOREIGN RELATIONS

CHINA AND IRAN

Chinese Ambassador to Iran and Wife Feted in Tehran 136

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker Khalid Salih Al-Ghuneim and Wife Give Banquet in Peking 136

CHINA AND POLAND

1974 Sino-Polish Goods Exchange, Payments Agreement Signed in Peking 138

Page

CHINA AND ZAMBIA

President Kaunda Back in Lusaka 139

NATIONAL

CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

"To Subdue One's Self" Is Lin Piao's Stratagem for "Concealing" "Return to Propriety" - by Hsü Hsiu-chien 140

Advocating "Rectification of Names" for the Purpose of Changing the Political Climate - by Li Teng-k'un 143

Crush the "Propriety" of the Exploiting Classes - by Chang Ching-k'uai 145

CRITICISM OF LIN PIAO AND CONFUCIUS

A Gratifying Result in the Criticism of Lin Piao and Confucius 147

Inner Mongolian Woman Cadre Criticizes Theory of "Mandate of Heaven" 153

Huge Numbers of Pamphlets Criticizing Lin Piao and Confucius Distributed 156

POLEMICS BETWEEN CONFUCIAN AND LEGALIST SCHOOLS IN CHINA

Hung-ch'i Article on Polemics between Confucian and Legalist Schools in China 156

STUDY OF MARXISM AND LENINISM

Women Workers' Marxism-Leninism Study Group 160

WORKER-PEASANT-SOLDIER STUDENTS

Woman Oil-Well Tender Goes to College 162

DR. SUN YAT-SEN'S DEATH ANNIVERSARIES

Peking Ceremony Commemorates Dr. Sun Yat-sen's Death Anniversary 166

Dr. Sun Yat-sen's Death Anniversary Observed in Chinese Cities 167

FOREIGN RELATIONS

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker and Wife Leave Peking for Shanghai 170

Page

Kuwaiti National Assembly Speaker and Wife Leave Shanghai for Kwangchow 170

CHINA AND RHODESIA

Chinese Vice Foreign Minister Meets and Fetes Delegation of Zimbabwe African National Union 172

CHINA AND UN

Chinese Observer Addresses Meeting of UN Population Commission 172

CHINA AND ZAMBIA

Zambian Agricultural Study Group Leaves Peking for Home 175

INTERNATIONAL CONFERENCE

Diplomatic Conference on 1949 Geneva Conventions Holds General Debate 176

* * *

Unless otherwise indicated, these materials are full translations of articles appearing in People's Republic of China newspapers or releases emanating from PRC news agencies.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

March 18, 1974 No. 5574

****
* NATIONAL *
****

CRITICISM OF LIN PIAO AND CONFUCIUS

How Did Confucius Use Literature and Art To Serve Counter-Revolutionary Restoration

by

Hu I-ch'eng (胡义成) of the Shensi Provincial Construction Engineering Bureau

(Peking Jen-min Jih-pao, February 17, 1974)

Both the revolutionary and counter-revolutionary classes attach great importance to literature and art as a tool of class struggle. For the sake of restoring the system of slavery, Confucius had all along attached great importance to literature and art, this tool of class struggle, and used it to create public opinion for retrogression and restoration. Stepping into the shoes of his "ancient teacher" Confucius, Lin Piao likewise grasped this weapon of literature and art for creating counter-revolutionary public opinion in a big way for his conspiracy to usurp leadership in the Party, seize power and restore capitalism.

Line in Literature and Art in the Service of Counter-Revolutionary Restoration

The last part of the period of Spring and Autumn Annals was a period of transition from the system of slavery to the feudal system marked by violent social upheavals. At that time, the old system of slavery, buffeted by countless slave insurrections, was on the verge of disintegration. This was followed by great changes in the superstructure, and there emerged a new situation of "propriety ruined and music lost" lamented by Confucius. Confronted by the new relations of production and superstructure in the course of formation, Confucius put forward the political line of restoring the system of slavery of Western Chou by "reviving states that have been extinguished, restoring families whose line of succession have been broken and calling back office those who have fallen into

obscurity" and fanatically advocated "subduing one's self and returning to propriety," the essential point of which was retrogression and restoration.

Confucius' line in literature and art was subordinated to his political line. When discussing the "Book of Poetry" Confucius said: "'The Odes' serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we have become largely acquainted with the names of birds, beasts and plants." (Confucian Analects: "Yang Huo") This was Confucius' literary and art program advocating retrogression and restoration. Its core lay in the words "serving one's father" and "serving one's prince." "When the prince is prince, the minister is minister, the father is father and the son is son"--this was what Confucius called "rectification of names." "Serving one's father" or "serving one's prince" was precisely for the purpose of restoring the system of slavery and retrogressing from the newly emerging feudal system to the system of slavery of Western Chou. From this, it would not be difficult to understand what kind of stuff was "the stimulation of the mind, self-contemplation, sociability or regulation of resentment" widely publicized by the scholars of the exploiting classes in all ages.

According to Chu Hsi, "to stimulate the mind" meant "to inspire the will power," in other words, to "inspire" by means of literature and art the counter-revolutionary "will power" of the offspring of the slave-owning aristocrats in restoring the system of slavery. A disciple of Confucius interpreted "self-contemplation" as "the study of the odes which enables a person to discuss world affairs," in other words, the use of literature and art to discuss the "rise" and "decline" of the system of slavery. K'ung An-kuo, a descendant of Confucius interpreted "sociability" as "consulting with the neighbors," which also meant using literature and art to create reactionary public opinion and to establish contact with and organize forces for the restoration of the system of slavery. "Regulation of resentment" was interpeted by K'ung An-kuo as "finding fault with and criticizing the administration," which actually meant nothing more than to mildly reprove but vigorously assist the slave-owning aristocrats. Its true meaning was to use literature and art for upholding the system of slavery on the decline, attacking the newly emerging political forces of the landlord class and smearing and disparaging the slaves. In a word, that was to make literature and art serve the restoration of the system of slavery.

Confucius also said: "Let perfect virtue be accorded with. Let relaxation and enjoyment be found in the polite art." "It is by the odes that the mind is aroused. It is by the rules of propriety that the character is established. It is from music that finish is received." He meant that literature and art must be carried out in accordance with "virtue" and one must love the slave-owning aristocrats and maintain the stand of "return to propriety" of the slave-owning aristocrats. He also warned: "The study of strange doctrines is injurious indeed!" (Confucian Analects: "Wei Cheng") Evidently, this literary and art line of Confucius was in the service of his political line for restoring the system of slavery. No wonder he also said: "Though a man

may be able to recite the three hundred odes, yet if, when entrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?" (Confucian Analects: "Tzu Lu") He wanted literature and art to serve directly the restoration of the system of slavery.

During the period of the Warring States, the Legalist Han Fei had sharply pointed out: "The quoting of ancient works of literature and art, documents and laws and institutions by Confucius is for destroying the legal system." The legal system which reflected the political and economic demands of the newly emerging landlord class, was a progressive ideology and system gradually formed and developed through violent struggle with the "rule of propriety" advocated by the Confucian school. It advocated progress and opposed retrogression; it advocated replacing the dictatorship of the slave-owner class with the dictatorship of the landlord class. To sabotage the legal system meant to advocate retrogression and to try hard for restoration.

Some people invariably cast aside the class content of the literary and art line of Confucius that advocated retrogression and affirmed in the abstract that Confucius advocated literature and art in the service of politics. This is completely wrong. Literature and art, as a tool of class struggle, must be in the service of a particular class and geared to a particular political line. The question lies in which class and which political line are served. Is it for pushing history forward or for turning back the wheel of history? The literary and art line of Confucius represented the interests of the slave-owner class and endeavored to turn back the wheel of history. This kind of literature and art in the service of politics could only be criticized and never be affirmed!

Precisely because he proceeded from the political stand of restoring the system of slavery, Confucius not only put forward a literary and art program calling for retrogression, but also emphasized on numerous occasions the role of such literature and art. "If you do not learn the odes, you will not be fit to converse with"--this was one of his sinister statements most often acclaimed by his disciples and followers. "Not fit to converse with" meant inability to create public opinion for "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." He called upon people on many occasions to learn "the three hundred odes" and he also told his son Po Yü: "Do you give yourself to the Chou Nan and the Chao Nan? The man who has not studied the Chou Nan and Chao Nan is like one who stands with his face right against a wall." (Confucian Analects: "Yang Huo")

Confucius paid great attention to the role of literature and art in society and carefully trained men of ability in literature and art because he wanted, through the influence of literature and art in the service of "propriety," to prevent the offspring of the slave-owning aristocrats from taking the road of "rebelling against orthodox teachings," and as a result, they would "subdue themselves and return to propriety" and devote their whole life to the program for counter-revolutionary restoration. He thought that through the influence of

literature and art in the service of "propriety," he could also corrode and pacify the common people and induce them to obey the "mandate" of "heaven." He used to say, "For changing customs and habits, nothing is better than music," because music could "increase knowledge and improve character." ("Ching-chieh" in Book of Rites) From this it could be seen how strong was the desire of Confucius in attempting to use literature and art to serve his counter-revolutionary political goal. This also exposed the reactionary feature of Confucius in taking the restoration of the system of slavery of Western Chou as his "own responsibility," and made manifest that the essence of the literary and art line of Confucius was for retrogression and restoration.

The Policy of Opposing Reform and Advocating the Restoration of the Old Order in Literature and Art

Confucius' literary and art line advocating retrogression inevitably led to the policy of restoring the old order in literature and art. His saying, "Chou had the advantage of viewing two past dynasties. How complete and elegant are its regulations. I follow Chou" meant that everything should be carried out in accordance with the various systems of Chou, and very clearly explained the policy of Confucius was to restore the old order of the system of slavery of Western Chou. Because of this Confucius had to praise the Duke of Chou and eulogize King Wen. On many occasions he avowed "believing in and loving the ancients," and he even admitted that he could only transmit the writings and documents of Western Chou but could not create new things. Confucius described Western Chou, this man-eating society based on the dictatorship of slave-owners, in the most glowing terms and made himself hoarse by shouting such phrases as "how majestic it was" and "how great was its virtue." In a word, he wanted to restore the old order.

The literary and art policy of Confucius for restoring the old order was mainly manifested in the field of songs and odes by the use of the "Book of Poetry" and in the field of music and dance by the promotion of "ceremonial music" and "banishing the songs of Cheng."

For the sake of restoring the old order, Confucius, who used to admit "I am one who is fond of antiquity, and earnestly seek it there," spent considerable efforts in amassing the ancient odes of the two Chou dynasties. In saying, "After the death of King Wen, was not the cause of truth lodged here in me?" (Confucian Analects: "Tzu Han), he meant to say that "after the death of King Wen is not all cultural heritage rested with me?" This portrayed in a lively manner the feature of how he regarded himself as the proprietor of the antique shop. According to the account of the Records of the Historian, "there were over 3,000 ancient odes, and when they were in the hands of Confucius, he eliminated the redundant and retained those which could be applied to propriety," which amounted to a total of more than 300 pieces. Although scholars in history reserved different kinds of views and judgments on whether or not Confucius edited the odes, they were relatively unanimous on the point that Confucius had compiled and interpreted "the 300 odes." Consequently, these "300 odes" were regarded by Confucius scholars as a classic and honored as the "Book of Poetry."

The "Book of Poetry" contained many folk songs, and some were also works of slave-owning aristocrats. Confucius attached great importance to those odes that eulogized the "virtuous government" and "military feats" of "former kings" and the odes of the slave-owners lamenting that the present was not as good as the past. Because both Duke Chou and Duke Chao were ministers of recognized merits serving the royal house of Chou, so Confucius taught his son Po Yü to commit properly to memory the odes from the conferred territory of these two persons as a token of emulation and commemoration. In summing up the "Book of Poetry" Confucius said: "In the 'Book of Poetry' are three hundred pieces, but the design of them all may be embraced in one sentence--'Having no depraved thoughts'." People "having no depraved thought" would never "offend against their superiors and stir up confusion." These words truly described in a crystal clear manner the object of Confucius in using the "Book of Poetry" to oppose reform.

Lu Hsün had pointed out: "Regarding the sequence of order of the 'Book of Poetry,' most people of the Sung Dynasty were of the view that it represented the abstruse thought of Confucius. Because, the 'Book of Poetry' began with the simple 'feng' and gradually touched upon the more ceremonious 'ya' and 'sung,' and the 'kuo-feng' also began with the revered House of Chou and gradually spread to other states, the rest could be generally deducted." The Confucian scholars were of the opinion that the first four odes at the beginning of the four parts of the "Book of Poetry," or the so-called "four beginning odes," were the "guiding thought" of the whole book, and they all "praise the doctrine of King Wen" and "relate the virtue of King Wen." From this it could be seen that when editing the order of sequence of the "Book of Poetry, it was evidently that the principal object Confucius had in mind was to restore the old order and honor the Chou Dynasty.

In the field of music and dance, the slogan of "Let the music be Shao with its pantomimes" advanced by Confucius was a policy for restoring the old order. Based on the chronicle of the Records of the Historian, the music of Shao was a kind of ancient music eulogizing the military feats of King Wu of Chou which Confucius praised as the "most perfect" and "most beautiful." He also said that after hearing the music of Shao and seeing its pantomimes "for three months he did not know the taste of meat." (Confucian Analects: "Shu Erh") "Let the music be Shao with its pantomimes" meant that only the playing of this type of ancient music should be permitted and all the others should be completely banned. "Banning the songs of Cheng" meant the complete banning of the playing of new music.

According to an account from "On Music" in the Book of Rites, Duke Wen of the State of Wei once asked Tzu Hsia, a disciple of Confucius: "Why is it that whenever I soberly and seriously listen to ancient music, I always drop off to sleep, but when I listen to the new music from the State of Cheng and the State of Wei, I feel uplifted and excited, and do not feel the least bit tired?" Tzu Hsia, in the tone of Confucius, attacked the "songs of Cheng" and the "songs of Wei" saying, "In manner and deportment, the evil sound is too much, and if people do not stop indulging in it, it would have an effect on the deformed, play tricks on the children, and confound the relations between the father and son. After the music is over, it will no longer be possible to hold discourse or to talk about ancient matters." From the words of Tzu Hsia, it could be seen that the

content of the songs of Cheng did not eulogize the system of slavery and their performers made no distinction between the superiority of men and the inferiority of women or the distinction between father and son, and buffeted the moral principles of the system of slavery. From this dialogue, it could be deduced that the music of the songs of Cheng was loud and stirring, and exerted a powerful influence. The dance performed with such music was powerful, new and vigorous. It was a new kind of music and dance that the slave-owning aristocrats were most afraid of. It was a new art form reflecting the mood and aspiration of the newly emerging landlord class.

However, Confucius attacked the "songs of Cheng" for "confounding the ceremonial music." He hated "purple for taking away the luster of vermilion," and "the sharp speeches that led to the overthrow of kingdoms and families." He denounced these songs as "obscene" and compared them to the "obsequious persons." The "obsequious persons" referred to the slaves or the newly emerging landlord class, and the analogizing of them to the "songs of Cheng" once again proved by negative example that the "songs of Cheng" were a new form of progressive art. Confucius extremely hated and feared them. Even when he taught his student Yen Yuan the policy of restoration, he still could not get "banishing the songs of Cheng" out of his mind, and called for the complete banning of this new form of art. From this it could be seen how deeply Confucius hated new literature and art.

Lin Piao and Confucius Were Badgers from the Same Mound

Although Confucius died more than 2,000 years ago, all reactionary forces, including the chieftains of the various revisionist lines within the Party and their agents in the literary and art circles, flew once again the tattered banner of retrogression and restoration of Confucius to serve their reactionary political goal. When Liu Shao-ch'i, Chou Yang and company actively carried out their counter-revolutionary revisionist line in literature and art, they produced the secret formula prescribed by their ancestor--the contraband of Confucius for the restoration of the old order and retrogression. They clamored that "tapping the heritage is of decisive significance to socialist literature and art and national culture" that it was necessary "to inherit it lock stock and barrel" "until communism has been achieved."

Lin Piao also described the thinking of the Confucian school, including the literary and art thinking of Confucius based on retrogression and restoration, as the "fountainhead of Chinese culture." He clamored for "applying the contents" of "loyalty, filial piety, fidelity and righteousness," and wanted people to prostrate themselves before the writings and documents of the exploiting class which could fill more than a train load. At a time the system of slavery was on the verge of disintegration and the feudal system was daily growing stronger, Confucius took the stand of the slave-owning class on the decline. In the historical period of socialism, Lin Piao stubbornly took the reactionary stand of the toppled landlord and bourgeois classes. The political line of Confucius for restoring the system of slavery of Western Chou was an extremely reactionary line. The counter-revolutionary revisionist line of Lin Piao for toppling the dictatorship of the proletariat and the wholesale restoration of capitalism was an ultra-Right line. The literary and art line of Confucius was for retrogressio

and the restoration of the old order. In literature and art, Lin Piao also called for retrogression and the restoration of the old order. From a comparison of the two, it is not difficult to see that this pair of clowns were badgers from the same mound.

The great cultural revolution personally initiated and led by Chairman Mao has crushed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, as well as the counter-revolutionary revisionist line in literature and art pushed by them. The "dead people" have been driven from the stage of literature and art, and the new socialist literature and art with the revolutionary model plays as its hallmark is flourishing and ushering in a season of springtime for literature and art. However, under this excellent situation, the struggle between the two classes and the two lines on the literary and art battlefront is still continuing. While Confucius advocated "banishing the songs of Cheng," Lin Piao and company tried their utmost to oppose and sabotage the revolutionary model plays. While Confucius attacked the newly emerging literature and art, the class enemies also attacked the works of revolutionary literature and art. While Confucius promoted "ceremonial music," the class enemies in some places brought out once again bad books and plays. While Confucius wanted to place literature and art in the "service" of the "sovereigns" of the slave-owner class on the decline, the chieftains of the opportunist line wanted to use literature and art to erect monuments for themselves.

Confucius' literary and art thinking for retrogression and the restoration of the old order still haunts the minds of some people today. Up to the present the ghost of the sinister talk about "believing in and loving the ancients" of Confucius has still not dissipated. Some people are still constantly finding faults with the newborn things of revolutionary literature and art, and with their minds filled with the filth of idealism and metaphysics, they have become champions for the line of retrogression and restoration. Some people are still unable to break completely away from the black line in literature and art of the "past." They still yearn for it and even peddle the old goods completely intact in a new form. Whether to continue to make progress or to retrograde in the sphere of literature and art, whether to carry the revolution in literature and art through to the end or to restore the revisionist literature and art of the "past" is an acute struggle between the two lines in literature and art. We must never forget class struggle and must maintain a high degree of vigilance against the plot of the class enemies in using literature and art to carry out counter-revolutionary restoration activities.

History will never move backward. Under the guidance of Chairman Mao's revolutionary line in literature and art, proletarian literature and art will keep on scoring victories in the struggle to criticize Lin Piao and Confucius.

* * *

Obscurity, Lodging and Restoration

by

Liu Meng-hsi (刘梦溪)

(Peking Jen-min Jih-pao, February 17, 1974)

Lin Piao, this political swindler who did not read books, did not read the daily press and did not read documents, was a big Party tyrant and warlord without any learning. For the sake of practicing "to subdue one's self and return to propriety" and restoring capitalism, he hid himself in a dark corner and directed some of his men to collect and copy the words and sayings of Confucius and Mencius, as well as all kinds of reactionary sinister talks for his card index system or for posting in his bedroom for use as "mottoes" to give his counter-revolutionary conspiratorial activities. He copied and wrote on a scroll a poem from "Romance of the Three Kingdoms," which was a telling revelation of his countenance as a reactionary double-dealer. The original words of the poem were:

"Forced to go for a time in a tiger's lair;
The hero was alarmed when his ambitions were laid bare.
Using the thunderclap to cover his panic,
He rose to the occasion clever and quick."

This poem could be found in Chapter XXI of the "Romance of the Three Kingdoms." At that time, Liu Pei, who was temporarily under Ts'ao Ts'ao, had received from the Emperor Hsien of the Han Dynasty an imperial edict hidden inside the lining of a belt. Working secretly in collaboration with Tung Ch'eng, the father-in-law of the emperor, they pledged an oath in blood to form a cabal and plotted to kill Ts'ao Ts'ao and restore the rule of Eastern Han. However, because the time was not ripe for their plot, Liu Pei, who was quite expert at covering himself up, resorted to the strategy of living obscurely, and hiding his true color. He worked each day, planting vegetables in his backyard, "humbling himself and minding his own business, and waiting for the right opportunity." Ts'ao Ts'ao kept a close watch over Liu Pei for signs of conspiracy. One day, in the name of inviting Liu Pei for a drink, Ts'ao Ts'ao discussed the so-called heroic figures of their time with Liu Pei to sound him out. Liu Pei, pretending to be stupid, pleaded his ignorance, and pointed out people at random to throw him off the track. At that time, Ts'ao Ts'ao got directly to the point saying: "Only you sir (meaning Liu Pei) and Ts'ao are the heroic personalities of today." At that time, Liu Pei was panic-stricken, for he thought that his conspiracy to kill Ts'ao Ts'ao had been exposed. In his fright, he dropped his chopsticks to the floor. It so happened that there was a sudden break in the weather, and there was a loud crash of thunder. Purposely keeping calm and taking advantage of the opportunity to adapt himself to the situation, he bent over to pick up his chopsticks and said: "How fierce is the thunder, it really startled me!" He thus lightly covered up his own panic that almost betrayed him a moment before. Lo Kuan-chung, the author of the "Romance of the Three Kingdoms" who took the stand of feudal orthodoxy, supported Liu Pei and opposed Ts'ao Ts'ao and used every means to beautify the political faction of Liu Pei. This poem

in Chapter XXI was intended to beautify and eulogize Liu Pei's ability to take advantage of the opportunity to adapt himself to the situation.

The use of this poem from the "Romance of the Three Kingdoms" eulogizing Liu Pei by Lin Piao as his own "motto" was definitely not fortuitous. It reflected that like Liu Pei, he also played a part in practicing restoration. While Liu Pei wanted to "rescue the Han Dynasty" and restore the old system, Lin Piao wanted to restore capitalism. On the point of conspiring for restoration, hearts which had a common beat were in tune. Liu Pei who styled himself as of the feudal orthodox school of thought, was of the opinion that only himself, as a "member of the royal house," should be the emperor, and the "proper person to rule the country" and that would be in keeping with the reactionary doctrines of Confucius and Mencius. Lin Piao on the other hand considered himself to be a "celestial horse." He nonsensically said if a "celestial horse" type of "genius" like himself were not permitted to become "the head of state," then "there will be no right titles and words will not be proper." They seemed to be in perfect accord of opinion and were of similar principle and aspiration. Though Lin Piao was born more than 1,000 years after Liu Pei, they were ideologically in tune and in accord with each other. They were both faithful disciples of Confucius. In counter-revolutionary tactics, Lin Piao also employed the strategem of living in obscurity like Liu Pei. He also put on a mask and disguised himself to mark time for the strike. For a long time, Lin Piao had resorted to this sort of counter-revolutionary double-dealing tactics. He carried out one set of things secretly but carried out another set of things openly. He behaved in one way in front of you and in another way behind your back. He hatched numerous criminal plots behind the backs of the Party and the people. Please note that in this connection he analogized himself to the "hero" and looked upon our revolutionary camp as "a tiger's lair." It could be seen how deep was the hatred he felt toward the proletarian headquarters headed by Chairman Mao. The words "was alarmed" reflected his great fear of exposure at all times in front of the powerful dictatorship of the proletariat. This short poem exposed completely the rapacious designs of Lin Piao, this bloodthirsty counter-revolutionary double-dealer.

What must be specially pointed out is that in copying this poem, Lin Piao changed the word "to go" into the word "to lodge." It also meant that after worming his way into the revolutionary ranks, like a bird perched in a tree, he was prepared to perch there only for a short while. The changing of a single word brought about his own confession that he was a bourgeois careerist and conspirator who had wormed his way into the revolutionary ranks.

The earliest patent right of this strategen of living in obscurity belonged to Confucius. Confucius said: "The loper worm bends in order to move forward, and dragons and snakes hide to preserve themselves." "Bending" was for "moving forward," "subduing one's self" was for "returning to the rites" and "living in obscurity" was for restoration.

Chairman Mao pointed out: "Counter-revolutionaries appearing in disguise present a false image to others and cover up their true image. Since they want to oppose the revolution, they cannot completely cover up their true image." Lin Piao thought that by relying on the strategem of living in obscurity he learned from Confucius,he could pull the wool over the eyes of

other people and hoodwink the revolutionary people in the manner Liu Pei hoodwinked Ts'ao Ts'ao, by "rising to the occasion clever and quick," and practice counter-revolutionary intrigue in a big way. That was nothing but wishful thinking and daydreaming. The dictatorship of the proletariat could never be shaken. Regardless of how artful the tactics of the class enemies might be, they could never escape from the clutches of the people in the end. At present, has not the true look of things become clear to the whole world? Lin Piao and his sworn confederates have been crushed to smithereens. They have died without a burial place and become dog excreta spurned by the people. The doctrines of Confucius and Mencius they had pieced together and peddled have also become excellent teaching materials by negative example for the broad masses of people in the deep-going development of revolutionary mass criticism. This is the conclusion drawn by history.

* * *

The "Celestial Horse" That Pulls the Cart in the Reverse Direction

by

Wen Chün (閏君)

(Peking Jen-min Jih-pao, February 17, 1974)

Lin Piao, a faithful disciple of Confucius, rumpled through a pile of ancient documents for selected sayings, and pieced together three scrolls for hanging by the side of his bed. The one in the middle was written "The celestial horse galloping comes and goes in the sky alone." These words could really be described as a wonderful and fitting self-portrait of Lin Piao. They depict his rapacious design of usurping leadership in the Party and seizing power and portray his reactionary countenance in consistently opposing the Party and the people. Ch'en Po-ta, an anti-communist Kuomintang element who was very good at catching the true intention of Lin Piao, also spoke for him crying, "The celestial horse galloping in the sky has always a fierce ambition burning inside him." "The celestial horse galloping in the sky knows no bounds."

What kind of creature is this "celestial horse" which "comes and goes alone"? What evil intention had the person who styled himself as "celestial horse"?

According to "Ta Wan Chuan" in the Records of the Historian, the celestial horse is a divine horse. The words "comes and goes alone" come from "Tsai Yu Pien" in Chuang Tzu. The original text reads, "The one that comes and goes alone in and out of the world visiting the nine continents is unique. The one unique is said to be the most exalted." In the mind of Lin Piao, the "celestial horse" that "comes and goes alone" is nothing but another name for the "son of heaven." The words "alone and unique" portray nothing but his ambition to declare himself an emperor.

The reactionaries driving in the reverse gear in history invariably liked to disguise themselves as supermen by birth. Confucius used to advertise "the virtue conferred on him by heaven." The feudal emperors used to talk about "the decree of heaven." Lin Piao analogized himself to the "most exalted" superman that "comes and goes alone," a "celestial horse" sent by the gods. Though the words were different, the meaning was the same. Naturally, there is fundamentally no such thing as a "celestial horse" in this world "galloping in the sky," much less any superman capable of "coming and going alone in and out of the world visiting the nine continents." The exploiting classes have fabricated such fallacies and preposterous talk merely for use as reactionary ideological weapons for hoodwinking and benumbing the people and for serving them in seizing and consolidating political power.

What is particularly worthy of note is that this scroll was written in 1962. At that time, a small handful of class enemies at home and abroad acted in coordination with each other to whip up an anti-China and anti-communist tide. It was precisely at this moment that Lin Piao--this conspirator and careerist who found "temporary lodging" in the revolutionary camp--analogized himself to a

"celestial horse" that "comes and goes alone." Was this not a tactic of using things to disclose his ambition and counter-revolutionary design at heart? This analogy which he took great pains to scheme revealed the cloven hoof of this counter-revolutionary and leaked his "secret" design to usurp leadership in the Party and seize power.

In the History of Han there is a song about the celestial horse, which is described as of "high ambition and accomplished tact." This means that the celestial horse has a free and unbridled ambition and is well versed with adjusting itself to changing situations and clever at strategy. Translated into today's language, it means that it is ambitious and excels in conspiracy and intrigue. Lin Piao was precisely this sort of "celestial horse."

The "celestial horse" had "free" and unbridled "ambition," and Lin Piao had the "ambition" to bring about restoration. The "celestial horse" had "accomplished tact," and Lin Piao was adapt at carrying out conspiracy and intrigue. Lin Piao, this "celestial horse" for "subduing one's self and returning to propriety," tried to turn back the wheel of history, and vainly attempted to topple the dictatorship of the proletariat, "emancipate" the small handful of ogres and monsters, restore capitalism and realize his "fierce ambition" of setting up a feudal and fascist dictatorship. His "ambition" really "knows no bounds."

For the sake of realizing his counter-revolutionary "fierce ambition," this bourgeois careerist Lin Piao played with the double-dealing tactics and carried out many criminal plots. The higher this "celestial horse" rose, the greater his ambition, and the more unbridled his reversal activities became. After the collapse of the Liu Shao-ch'i renegade clique, he again sprang out to serve as the agent of the imperialists, revisionists and reactionaries as well as the already toppled landlord and bourgeois classes in the country. He wildly practiced revisionism, splittism and conspiracy and intrigue until he reached the stage of vainly attempting to set up another Central Committee, pull our socialist motherland back to the colonial and semi-colonial status of old China, and place her under the protection of the "nuclear umbrella" of Soviet revisionist social-imperialism. This stack of criminal evidence is the best footnote to the words. "The celestial horse galloping in the sky comes and goes alone."

However, the wheel of history keeps on rolling forward, and socialist China is swiftly moving forward. This can neither be halted by the arms of the praying mantis nor reversed by the "celestial horse." Although the reactionary philosopher Nietzche who advocated the theory of superman had advertised that "superman" was "a beautiful and typical term," the ending of the "superman" is not beautiful. Looking back through history, all those supermen who practiced reversal and restoration were lonely souls "coming and going alone." Take Confucius, the supreme master of Lin Piao, for example. Although it was said that he had 3,000 pupils including 70 men of virtue, there was a pitiful dearth of sworm confederates. All his life he "came and went alone" and "was harassed like a homeless cur." This was also true of Lin Piao who clamored that he wanted to "have everything under his command and everything at his disposal." In the end, not many actually did follow him in his desperate flight to seek refuge with the enemy! This time he really became: The celestial horse galloping in the sky, and when his plane plummeted to earth, this "super spy" was gone never to return.

* * *

Hung-ch'i Journal Commentary: Study Conscientiously and Deepen Criticism

(NCNA-English Peking, Mar. 6, 1974)

the "people's daily" and other newspapers in the chinese capital today frontpaged a commentary carried in the 1974 no. 3 issue of the journal "red flag" entitled "study conscientiously and deepen criticism". it reads in full:

the mass movement to criticize lin piao and confucius is going ahead full steam throughout the country. the workers, peasants and soldiers have plunged into the struggle with proletarian revolutionary spirit, acting vigorously as the main force. revolutionary intellectuals and cadres are also taking an active part. the situation is excellent.

the movement to criticize lin piao and confucius, initiated and led by our great leader chairman mao, is a political and ideological struggle to uphold marxism and combat revisionism. once the masses of people are aroused, they direct the spearhead of struggle against lin piao's counter-revolutionary crimes and his revisionist line, against the doctrines of confucius and mencius that lin piao preached which are the ideology of the declining reactionary classes. at the same time they strike back forcefully on all fronts at reactionary trends of thought that serve to restore capitalism. deepening this movement will certainly help carry out chairman mao's proletarian revolutionary line still better, consolidate and develop the victories of the great proletarian cultural revolution, strengthen the dictatorship of the proletariat and advance the cause of socialism.

"read and study seriously and have a good grasp of marxism", this is an important matter we must grasp well throughout the movement to criticize lin piao and confucius. lin piao pushed a revisionist line and used the doctrines of confucius and mencius as his reactionary ideological weapon for trying to usurp party leadership and state power and restore capitalism. to criticize and defeat them, we the revolutionary people must be armed with our own theoretical weapon, that is, marxism-leninism-mao tsetung thought. since marxism develops in the course of struggle, we can truly acquire it only in the thick of struggle. we must read and study seriously in conjunction with the criticism of lin piao and confucius to raise our ability to distinguish genuine from sham marxism so as not to lose our bearings in class struggle and the two-line struggle. we must learn how to apply the marxist method of class analysis in exposing the reactionary essence of lin piao's revisionist line and the doctrines of confucius and mencius. the masses deeply feel that although the doctrines of confucius and mencius that lin piao preached are quite deceptive, their

reactionary essence can be readily grasped and these doctrines can be exposed in their true colours once we use historical and dialectical materialism as our weapon to make class analysis and, linking the historical background against which the sinister concepts were put forward, lay bare the crimes perpetrated by the lin piao anti-party clique in practising revisionism and engaging in splitting activities and conspiratorial intrigues. in the movement to criticize lin piao and confucius, therefore, we must seriously study works by marx, engels, lenin and stalin and chairman mao's works, repeatedly study the instructions given by chairman mao and the party central committee and relevant documents on this criticism, and combine the study closely with criticism. we must use the study to spur the criticism, use the criticism to promote study, and must study, discuss and criticize at the same time. in this way we can keep the criticism directed to the target and make it deep-going. the history of our party shows that every struggle against the revisionist line is also a movement of education in marxism. it is an important task for all proletarian revolutionary fighters to study and grasp marxism in the course of the struggle.

in criticizing lin piao and confucius, it is necessary to take the party's basic line in the historical period of socialism as the guiding principle and take firm hold of the ultra-right essence of lin piao's counter-revolutionary revisionist line. lin piao advocated numerous doctrines of confucius and mencius, centering on "restrain oneself and return to the rites", namely attempting to subvert the dictatorship of the proletariat and restore capitalism. he wanted to act upon the extremely reactionary political proposal of confucius "to revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity", and wanted all those subjected to the dictatorship of the proletariat to "be politically liberated", so that the landlords, rich peasants, counter-revolutionaries, bad elements and rightists would return to power and restore the reactionary rule of the landlord class and the comprador-bourgeoisie, and china would become a colony of soviet revisionist social-imperialism. what he wanted to "revive" was the semi-colonial, semi-feudal old china overthrown by the chinese people; what he wanted to "restore" was the "families" of the landlord and capitalist classes that had oppressed and exploited the working people; those he wanted to "call to office" were such monsters and demons like wang ming and other traitors. this is the essence of lin piao's counter-revolutionary revisionist line. only by taking hold of this reactionary essence can we hit home. the experience in many places proves that it is essential to focus on this issue first, and criticize it repeatedly and in a deep-going way. this will give us a clearer understanding of the ultra-right essence of lin piao's revisionist line,

a better recognition of the importance of continuing the revolution under the dictatorship of the proletariat and combating restoration, and a deeper understanding of the party's basic line. all other aspects of lin piao's preaching about the doctrines of confucius and mencius must also be criticized aspect by aspect and point by point around this core of "restraining oneself and returning to the rites" so as to deepen our understanding of the ultra-right essence of lin piao's revisionist line politically, ideologically and theoretically and make deep-going and sustained revolutionary mass criticism.

in order to deepen the mass movement to criticize lin piao and confucius, it is necessary to associate it with concrete circumstances, namely major issues of right and wrong in the current class struggle and two-line struggle. throughout the historical period of socialism, the two classes, the two roads and the two lines struggle against each other. this is an objective fact. the emergence of the lin piao anti-party clique is precisely an acute manifestation of the class struggle within the country and internationally. although lin piao betrayed the party and the country and brought about his own destruction quite sometime ago, the poisonous influence of his revisionist line has not yet been eliminated, and the reactionary forces both at home and abroad he represented have not ceased their attacks on the proletariat.

the correctness or incorrectness of the ideological and political line decides everything. the criticism of lin piao and confucius must be linked with the struggle between the two lines in the political, economic, cultural and all other fields. to practise marxism or revisionism? to take the socialist or the capitalist road? these are the most important questions. we should especially guard against and combat revisionist ideological trends in the superstructure. to affirm or deny the fruits of the great proletarian cultural revolution and to support or be hostile to the revolutionary new things emerging during the cultural revolution -- this is, in the final analysis, a matter of line, a matter of adhering to or opposing chairman mao's proletarian revolutionary line, a matter of continuing the revolution under the dictatorship of the proletariat or working for retrogression and restoration. these are major issues of right and wrong that must be solved through the mass struggle to criticize lin piao and confucius. we must firmly grasp the central task of criticizing lin piao and confucius and not weaken this criticism by getting bogged down in certain problems. in the struggle, we must correctly distinguish between and handle the two different kinds of contradictions, unite more than 95 per cent of the cadres and masses, grasp revolution, promote production and other work and preparedness against war. the better and deeper the movement to criticize lin piao and confucius, the higher the consciousness of the masses and cadres and the more solid the unity established among them

on the principled basis of marxism-leninism-mao tsetung thought. some problems among the people can be settled correctly in the course of the struggle to criticize lin piao and confucius.

after the masses have risen in action, an important method in guiding the movement is to sum up and spread the experience of typical cases. typical experience embodies the party's line and policies and is therefore clear-cut. to grasp typical cases well and "combine the general with the particular" -- this is a scientific leading method chairman mao has consistently advocated. in the mass movement to criticize lin piao and confucius, we must do a good job of investigations and study, pay attention to summing up experience constantly and take hold of typical cases. we must also organize people to write some fairly deep analytical articles criticizing lin piao and confucius and combining theory with practice in order to deepen the movement.

leaders must march ahead of the movement, not lag behind it. party committees and leading comrades at all levels should take the initiative and go among the masses, fight at their side and consciously remould their own world outlook in struggle. provided we firmly follow chairman mao's teachings and conscientiously implement the plans drawn up by chairman mao and the party central committee, the tremendous movement to criticize lin piao and confucius will go deeper along chairman mao's proletarian revolutionary line.

Cadre of Northeast Institute Refutes Lin Piao's Attack on "May 7" Road

(NCNA-English Shenyang, Mar. 7, 1974)

"lin piao preached the doctrines of confucius and mencius and attacked cadres' taking the 'may 7' road of doing manual labour in the countryside as a 'disguised form of unemployment'. his aim was to sow dissension between the cadres and the party, turn the cadres into a privileged degenerate stratum so that they would serve his sinister purpose of changing the party's basic line and restoring capitalism."

this statement was made by chang kuo-tung, deputy secretary of the party committee of the shenyang mechanical and electric engineering institute in northeast china in a press interview. he cited his experience to refute the absurdities spread by bourgeois careerist lin piao to attack the "may 7" road.

chang kuo-tung said: "confucius and mencius spread the nonsense that 'those who work with their minds govern, those who work with their hands are governed.' they spread this reactionary idea to maintain the reactionary rule of slave owners. for more than 2,000 years, the subsequent reactionary ruling classes lauded this absurdity to the skies as the spiritual pillar for maintaining their reactionary rule.

"lin piao attacked cadres' taking the 'may 7' road as a 'disguised form of unemployment'. this is a variation of the reactionary notion of confucius and mencius that 'those who work with their minds govern, those who work with their hands are governed.' lin piao denied the essential difference between proletarian cadres and bureaucrats of the exploiting classes. to his way of thinking, cadres were officials and not common people. holding official posts was their 'proper occupation' and it was 'unemployment' if they studied at 'may 7' cadre schools. herein lies the basic difference between his revisionist line and chairman mao's revolutionary line on the question of the cadres," chang kuo-tung added.

now in his fifties, chang kuo-tung joined the revolution when he was 15. like cadres throughout the country, his revolutionary determination became more staunch after he was tempered and educated in the great proletarian cultural revolution. he and teachers and students at the institute are taking an active part in the current struggle to criticize lin piao and confucius. he cited what he had gained from taking the "may 7" road to refute lin piao's reactionary absurdity and praised the brilliant victories of the "may 7" road chartered by chairman mao.

a veteran of the pre-liberation revolutionary wars, chang kuo-tung became deputy secretary of the institute's party committee shortly after liberation. but bourgeois intellectuals thought that he had no learning and could not do a good job as one of the leaders of the institute. since he was influenced by the reactionary notion that "those who work with their minds govern, those who work with their hands are governed", he felt that he must rely on those who worked with their minds if he was to do good work in running the institute. at the same time, he studied hard to acquire vocational proficiency and neglected the fundamental task of placing politics in command. as a result, he followed liu shao-chi's revisionist line.

"it was the great proletarian cultural revolution initiated and led by chairman mao that saved me from the quagmire of revisionism," chang kuo-tung said.

"guided by chairman mao's revolutionary line, i attended a 'may 7' cadre school to temper myself. i learned how great and noble the working people are. the revolutionary spirit of the poor and lower-middle peasants in transforming natural conditions inspired and educated me at all times.

i discarded my 'airs of an official' and lived the life of the working people and joined them in manual labour. in this way i forged close ties with the masses.

"while participating in manual labour, i again studied chairman mao's instructions on the cultural revolution and his 'on practice' and 'report on an investigation of the peasant movement in hunan', 'the civil war in france' by karl marx and other brilliant writings.

"this study helped me foster the concepts that practice is primary and that the masses are the real heroes. i realized that one important reason why i had followed the revisionist line was that i had been influenced by the poisonous idea that 'those who work with their minds govern, those who work with their hands are governed' and i looked down upon manual labour and the workers and peasants.

"lin piao attacked cadres' taking the 'may 7' road as a 'disguised form of unemployment.' this is nonsense. unemployment is a product of the capitalist system and its inherent social phenomenon. the problem of unemployment left over by the reactionary kuomintang government was solved soon after liberation. under the leadership of chairman mao and the communist party, china has made big progress in the cause of socialism and every able-bodied adult is working."

chang kuo-tung said: "tempered in the cultural revolution and at the 'may 7' cadre schools, we veteran cadres have heightened our consciousness of class struggle, the struggle between the two lines and continuing the revolution. it is my opinion that participation in the cultural revolution and doing manual labour are the two lessons i must grasp if i am to continue making revolution. during the cultural revolution, the revolutionary masses made sincere efforts to help me realize my error in following the revisionist line and its consequences. at the 'may 7' cadre school, i took part in manual labour and made contacts with poor and lower-middle peasants. i underwent changes in my outlook and class standpoint. the second lesson is a continuation of the first lesson. it has consolidated what i gained in the cultural revolution. when i returned to the institute and took up my original post as the deputy secretary of the institute party committee, i found i had a deeper understanding of chairman mao's proletarian revolutionary line in education, and i was filled with revolutionary enthusiasm.

"the criticism of lin piao and confucius is a thorough-going revolution in china in the realm of ideology. it is a declaration of war against feudalism, capitalism and revisionism and a heavy blow at imperialism, revisionism and reaction. the cadres are firmly taking the 'may 7' road chartered by chairman mao. this has shattered lin piao's dream of restoring capitalism," chang kuo-tung said.

in conclusion, chang kuo-tung said: "we veteran cadres should stand in the forefront of the struggle to criticize lin piao and confucius. under the leadership of chairman mao and the party central committee, we must join the masses in carrying the struggle of criticizing lin piao and confucius through to the end."

Chinese Women Criticize Lin Piao and Confucius

(NCNA-English Peking, Mar. 7, 1974)

the "people's daily" recently frontpaged three stories of chinese working women condemning lin piao for his attempt to restore capitalism by trumpeting confucius' fallacy "restrain oneself and return to the rites" and his gross slanders of women.

led by the communist party, the women of the tsuichiamatou production brigade on the outskirts of tientsin, broke with feudal ethics after liberation and have taken an active part in collective productive labour. "women have gone to the labour front", an article on their outstanding deeds, is contained in the collection "the socialist upsurge in china's countryside" published in 1956. in an introductory note to the article, the great leader chairman mao wrote: "in order to build a great socialist society, it is of the utmost importance to arouse the broad masses of women to join in productive activity. men and women must receive equal pay for equal work in production. genuine equality between the sexes can only be realized in the process of the socialist transformation of society as a whole."

the women of the brigade are very active in criticizing lin piao and confucius. before liberation, more than half of the women in tsuichiamatou village went begging and ten were sold. things with them are entirely different now. old poor peasant woman chao ching-hsiu said: "the renegade and traitor lin piao attempted to restore capitalism and pull us back to the dark old society by harping on confucius' old tune 'restrain oneself and return to the rites'. we women will never allow this to happen."

many women commune members recalled how they had suffered in the old society from the doctrines of confucius and mencius. ma shu-lan, director of the brigade women's federation, said: "in the old society, the exploiting classes used the doctrines of confucius and mencius to rule the working people, and women were virtually deprived of personal freedom. such feudal ethics as 'three cardinal guides and five constant virtues' and 'three degrees of

dependence and four moral obligations' are all spiritual yokes put on women." some peasant women also pointed out that in peddling the trash of confucius and mencius and spreading the fallacies that "the fate of the wife is decided by that of her husband" and that "women should devote their energies to caring for their husbands", lin piao and company aimed to keep women away from politics and state affairs so that they could further their criminal plot for a capitalist restoration.

the "people's daily" also reported criticisms of lin piao and confucius made by women textile workers in chengchow of honan province and women telephone operators in shanghai. they enumerated a host of facts to prove that women hold up "half of the sky" in socialist new china and refute the slander hurled at women by lin piao and confucius. they quoted chairman mao: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too." sheng wan, a model worker and deputy secretary of the party committee of the chengchow number two textile mill, said: "only by making revolution under the wise leadership of the party and chairman mao can women emancipate themselves. over 2,400 women textile workers in chengchow have joined the chinese communist party and 500 have become technicians since liberation. a child bride in the old society, i have joined the communist party and are now taking part in managing the mill. i am now also a member of the provincial party committee and deputy director of the provincial trade union federation. in the country as a whole, women hold leading posts at all levels, from the party central committee down to local leading bodies. this is something we could not have dreamed of in the past. we women workers of new china must follow chairman mao closely in making revolution and contribute all our energies to the socialist revolution and construction.

WOMEN CADRES

Central China Region Actively Trains Women Cadres

(NCNA-English Changsha, Mar. 7, 1974)

four in every ten women leading cadres in the hsiangtan administrative region of hunan province, central china, have been promoted to their present posts in the course of the great proletarian cultural revolution. all told, more than 7,500 women cadres hold leading posts at regional, county, commune and brigade levels and in factories and mines in this area.

these women cadres, who come from among workers, poor and lower-middle peasants, educated young people and technical personnel, constitute an up-and-coming force in the leadership at all levels. they conscientiously study works by marx, engels, lenin, stalin and chairman mao, adhere to chairman mao's revolutionary line, keep in close contact with the masses and are active in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

tan wen-chen, member of the communist party committee of the hsiangtan region and member of the party branch committee of tiaoshui brigade, laochuntan commune, youhsien county, was previously an ordinary peasant woman. she takes an active part in productive labour and has obtained excellent results in scientific farming. the "march 8" scientific research group formed by tan wen-chen and nine other women has since 1971 made great success in scientific experiments with high-yield rice, ranging from seed selection to cultivation and field management. popularization of the new methods they evolved has helped raise the brigade's grain yield to 16.5 tons per hectare, thus ranking the brigade among the advanced units in hunan province.

the party committee of the hsiangtan administrative region runs study classes for women cadres to raise their ideological and theoretical level and work ability. since 1970, women cadres above commune level have all studied in such classes. study classes and political evening schools have been run by communes and brigades for women to study politics and general knowledge. the party organizations at various levels encourage their husbands to help them do housechores so that they can have more time for study.

liu jung-hua, director of the women's federation of the yentang commune of chaling county, had little schooling and no experience of work. after attending one of such classes, she raised her ideological and theoretical level and work ability greatly. last year, an unreformed landlord in the changhsin production brigade where liu jung-hua worked used clan relations to corrode a cadre. she aroused the

masses of women to struggle against him. she mobilized an elderly woman who had worked as a servant for the landlord in the old society to pour out her grievances and expose his crimes. this helped raise the women's consciousness of class struggle. sixteen women are now leading members of production brigade party branches in the commune and many advanced women have come to the fore.

SERVING THE PEOPLE

Child Born on Board Train

(NCNA-English Changchun, Mar. 6, 1974)

a young woman safely gave birth to a girl baby recently on board a train going northward from changchun in northeast china.

tu hung-fen and her husband were on their way back to their farm in front ghorlos mongolian autonomous county, kirin province, after visiting their relatives in shantung province. no sooner had she got on the train than she felt uncomfortable and evidently the premature baby was on its way. her husband was thinking of sending her to hospital, but her condition was pressing. on hearing the news, the conductor-in-chief and conductresses on the train rushed to make preparations.

a sleeping compartment was immediately vacated and turned into a temporary maternity ward. fellow passengers offered sterilized paper, baby's clothes and other things. cooks in the dining-car sterilized a basin for delivery use and prepared special food for the woman in labour. a woman doctor of korean nationality and three other medical workers volunteered to help with the delivery.

as the train was racing in the cold winter, the four medical workers in the sleeping compartment finished delivering the baby safe and sound. the passengers were delighted when the first cry of the new-born baby was heard. a former poor peasant woman remarked: "in the old society childbirth often meant a narrow escape from death for a poor, working woman. now she gave birth to a baby so safely on board a train. it is due to the good leadership of chairman mao." when the baby's father thanked the conductors, doctors and passengers for their help, they replied: "we just did what we should in line with chairman mao's teachings on serving the people."

the family was to get off at chichiatzu station. a fifty-year-old cook in the dining-car lent his cotton-padded quilt to the baby's mother to protect her against the piercing cold outside. a conductress was sent to take care of her on her way home. by the time they got off the train, secretary of their farm party committee was already at the station waiting for them. the family got back home without a hitch. tu hung-fen and her husband named the baby "tiehhung" implying that she was born amid national amity and unity on board a train.

HEROISM

Chinese Girl Saves Work-Mates from Raging Fire

(NCNA-English Harbin, Mar. 7, 1974)

a girl student from shanghai who lost all ten fingers saving her work-mates in a raging fire has fought her way back to work on a northeast china farm after overcoming the difficulty caused by the injuries.

during an interview with hsinhua, she stuffed a pen in the web between the thumb and forefinger of her right hand and wrote a few verses to express her determination to help build socialism in the border area.

back in 1969, 20-year-old chiang mei-hua was a student at the technical school attached to the shanghai electric cable plant. in response to chairman mao's great call that young people with education should go to the countryside, she went to settle on the shanho farm in heilungkiang province in september that year.

one day in early 1970, when chiang mei-hua was recuperating in the dormitory after her appendix had been removed, a fire alarm sounded. people outside shouted, "the tractor repair shop is on fire exclamation" although her comrades asked her to stay behind, chiang mei-hua ran to the scene with about a hundred educated young people, workers and cadres. they dashed into the shop, which was already enveloped in smoke and flames, to retrieve state property.

suddenly the roof of the building collapsed with a stunning crash. a flaming beam fell, one end hitting a tractor and the other catching the shoulder of chiang mei-hua. she could easily free herself by pushing the beam aside.

but she didn't, because she realized once the beam fell on the floor it would block the retreat of the comrades in the shop. despite piercing pain and in total disregard of her own safety, she held up the burning beam with her hands until all comrades retreated to safety. finally, chiang mei-hua fainted and fell.

she was rushed to hospital. her comrades gathered around her and, with tears in their eyes, called: "chiang mei-hua, chiang mei-hua ..." when she came to, the first words she uttered were: "are the comrades all right?" being assured that everyone else had got out safe and sound, her eyes glittered for a moment and she again lost consciousness.

burn specialists sent by the heilungkiang provincial revolutionary committee joined local medical workers to save this intrepid girl. they found burns, mostly third-degree ones, over 35 per cent of her body. her nose, lips and fingers were all destroyed. to prevent infection and promote the growth of new under-skin tissue, the doctors had to remove the old scars and wash the wounds with a saline solution every day. beads of sweat dripped from the girl's forehead because of the excruciating pain, but she calmly said to the doctors: "go ahead, please. i don't mind the pain".

after a month of treatment, she recovered. the party organization then transferred her to shanghai for plastic surgery. doctors at the juichin hospital did 16 operations on her, taking skin and flesh from other parts of her body to restore her nose, lips and jaw. chiang mei-hua went through all this with astounding fortitude derived from her strong desire to return to work as soon as possible.

as her wounds gradually got healed, she turned over again and again in her mind this question: "what can i do for the party and the revolution after losing all my fingers?" she studied chairman mao's article "in memory of norman bethune" and chewed over the following passage: "we must all learn the spirit of absolute selflessness from him. with this spirit everyone can be very useful to the people. a man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people". these words enlightened her as to how to live on and fight.

while she was bed-ridden, she asked the nurse to walk her in a wheel-chair to other wards where she studied chairman mao's works with other patients or disseminated mao tsetung thought among them. a village boy with burns was admitted. chiang mei-hua volunteered to teach him to read and write. soon afterwards the boy could read "serve the people" by chairman mao.

one day, a little peasant girl suffering from burns developed severe hematosepsis and badly needed a transfusion of the kind of blood that can be found only in burn patients. chiang mei-hua immediately volunteered to donate her blood. when the doctor turned down her offer, she pleaded her case, saying: "i have the blood of many class brothers in my bloodstream. how can i sit idly by when this class sister of mine badly needs a transfusion?" at her repeated request, the doctor took 100 c.c. of blood from her. the peasant girl was saved.

chiang mei-hua started to exercise her limbs and joints so that she could return to work as early as possible. she had to sustain terrible pain in doing so. she asked the doctor to make an incision in the web of her fingerless right hand so that she could use the stumps of her thumb and forefinger to hold a pen and learn to write. the healed incision bled, but she kept practising. in this way, she wrote and sent in her application for membership of the chinese communist party.

chiang mei-hua returned to the shanho farm in heilungkiang in july 1972. the leadership sent a nurse to help her, but she declined, saying: "i have the duty to work for the people, not the right to add to the burden of other comrades and the leadership." besides improving her handwriting, she gradually learned to wash clothes, cook meals, knit woolen jerseys, use a sewing machine, ride a bicycle and do other daily chores.

she worked first at the farm's broadcasting station and then at the library. she was elected secretary of the general branch of the communist youth league of the farm headquarters last may and was admitted into the communist party on july first. later she was elected a socialist model worker of heilungkiang province and a committee member of the provincial women's federation.

chiang mei-hua said: "the party has given me a second life. i am determined to integrate myself with the workers and peasants and work for the revolution all my life on the farm. i'll summon every ounce of my energy to help build up and defend the border area."

FARMING

Spring Farming Starts on Peking Outskirts

(NCNA-English Peking, Mar. 7, 1974)

peasants on the outskirts of peking are busy with spring farming. they are carrying manure to the fields and stepping up field management of over-wintering wheat. many communes and production brigades are sowing barley and other early-ripening crops.

the movement to criticize lin piao and confucius is in full swing. cadres and commune members condemn lin piao for peddling confucius' fallacy "restrain oneself and return to the rites" in an attempt to restore capitalism. this has heightened the peasants' socialist enthusiasm. they are determined to do spring farming better and grow more grain for the revolution.

more people are participating in spring farming this year than ever. more than 100,000 people or over 80 per cent of the total labour force in pingku county are involved. leading cadres of the counties and districts go to the grassroots to lead the work.

farm manure collected over the winter on peking outskirts is 450,000 tons more than in the corresponding period of last year, with one-third already brought to the fields. there was little snow and rain in the past months and signs of spring drought are showing in some places. production brigades and teams are taking measures to ensure a successful spring sowing in case of a dry spell.

various departments and enterprises in peking are busy supplying the countryside with good grain strains, chemical fertilizer, insecticides and farm tools. many workers help production brigades and teams repair farm tools.

farm output in the peking area reached an all time high last year and total grain output was 30 per cent more than in 1972. cadres and commune members started levelling land and building water conservancy projects after autumn harvests. they have since levelled more than 66,600 hectares of land, sunk 1,600 pump wells and finished a number of drainage projects in low-lying areas.

SPORTS

China Holds Friendly Archery Tournament

(NCNA-English Kwangchow, Mar. 6, 1974)

chinese archers established one new world record and nine national records at a friendly archery tournament which took place here recently.

the tournament drew 67 male and female competitors from the inner mongolian autonomous region, the tibet autonomous region, chinghai, shantung, liaoning and kwangtung provinces, shanghai and the peking physical culture institute. many of them are up-and-coming youngsters.

archery is one of the time-honoured traditional sports of national style in china. along with horsemanship, it is especially popular among the minority nationalities in the country. under the reactionary kuomintang rule in the old days, however, the labouring people were impoverished and sports was out of their reach. by the time china was liberated in 1949, archery as a sport had almost fallen into oblivion.

like the other items of sport, archery has been revived and developed since liberation. the standards of chinese archers have risen steadily in keeping with the growth of mass sports activities. archery competition by international regulations was introduced in china in 1959 and chinese archers have since broken world records on several occasions.

at the latest tournament here, wang wen-chuan, a 17-year-old middle school girl from shanghai, netted 342 points in the women's 30 metres single round event, erasing the listed world record of 341 points set by grazyna krauzowicz of poland at the warsaw international tournament on august 18, 1972.

the new national records established at the kwangchow tournament were:

women's 30 metres single round -- 342 points; double round -- 670 points.

women's 50 metres single round -- 303 points; double round -- 598 points.

women's 70 metres double round -- 551 points.

women's individual four-event total single round -- 1,204 points; double round -- 2,365 points.

women's all-round team total single round -- 3,473 points; double round -- 6,816 points.

****
* FOREIGN RELATIONS *
****

CHINA AND GHANA

Ghanaian Ambassador to China Gives Reception for Anniversary of Ghana's Independence

(NCNA-English Peking, Mar. 6, 1974)

richard m. akwei, the ghanaian ambassador to china, and mrs. akwei gave a reception here this evening to celebrate the 17th anniversary of the independence of the republic of ghana.

among those present were li shui-ching, chinese minister of the first ministry of machine building; liu hsiang-ping, minister of public health; ho ying, vice-minister of foreign affairs, and chou hua-min, shih lin, sun hung-chen, yao hsiao-cheng and wang hsiao-yi, leading members of departments concerned.

foreign diplomatic envoys in peking were also present.

China Presents Agricultural Machinery to Ghana

(NCNA-English Peking, Mar. 7, 1974)

a delivery ceremony of the first batch of the agricultural machinery and other materials presented by the chinese government to the ghanaian government was held on march 5 at the ashiaman farm, according to a report from accra.

chinese ambassador to ghana ko hua presented the donation on behalf of the chinese government to ghanaian commissioner for agriculture frank george bernasko.

in their speeches at the ceremony, both the chinese ambassador and the ghanaian commissioner wished continuous development of the friendly cooperation between the two countries and the friendship between the two peoples.

CHINA AND JAPAN

Liu Hsiang-ping, Hsieh Ching-yi, Chien Cheng-ying, Chen Mu-hua, Lin Li-yun Meet and Fete Japanese Women Scientists' Delegation

(NCNA-English Peking, Mar. 7, 1974)

liu hsiang-ping, minister of public health, hsieh ching-yi, vice-chairman of the peking municipal revolutionary committee, chien cheng-ying, vice-minister of water conservancy and power, chen mu-hua, vice-minister of economic relations with foreign countries, and lin li-yun, council member of the china-japan friendship association, this evening met and feted the japanese women scientists' delegation with midori yamada as its leader and mikiko shima as its deputy leader.

the meeting and the banquet proceeded in a warm and friendly atmosphere. in their toasts, minister liu hsiang-ping and leader of the delegation midori yamada said that it was a very happy occasion for chinese and japanese sisters to gather together and talk about their friendship on the eve of the great international working women's day. they expressed the belief that the japanese delegation's visit would further promote the friendship between the peoples, women and scientists of china and japan.

present at the meeting and the banquet were leading members of chinese organizations concerned and chinese women scientists, including chiao lin, teng shu-hui, chen ping and liu ching-yi.

the japanese delegation arrived here on a friendly visit on march 1 at the invitation of the scientific and technical association of the people's republic of china.

CHINA AND KOREA

Korean Tennis Delegation Arrives in Peking

(NCNA-English Peking, Mar. 7, 1974)

a tennis delegation of the democratic people's republic of korea led by lee min sik, vice-president of the korean tennis association, arrived in peking by train today on a friendly visit to china.

meeting the delegation at the railway station were chu tse, leading member of the international department of the state physical culture and sports commission, tu hao-jan,

leading member of the chinese tennis association, as well as men and women tennis coaches and players.

also present was sin gi do, first secretary of the korean embassy in peking.

CHINA AND PERU

Chinese Military Friendship Delegation Arrives in Lima

(NCNA-English Lima, Mar. 6, 1974)

a military friendship delegation of the people's republic of china led by hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, arrived here this evening for a friendly visit to peru at the invitation of general edgardo mercado jarrin, commander of the army and minister of war of the republic of peru.

welcoming the delegation at the airport were major general francisco morales bermudez cerrutti, chief of staff of the peruvian army; brigadier general pedro murillo tejada, director of personnel of the army staff; brigadier general juan sanchez gonzales, director of intelligence of the army staff; brigadier general abel astete luna, adjutant general of the army and other high officers.

chinese ambassador to peru chiao jo-yu and other officials of the chinese embassy were also present at the airport.

CHINA AND SUDAN

Report from the Sudan: Wad Medani-Gadaref Road, a Link of Sudan-China Friendship

(NCNA-English Khartoum, Mar. 6, 1974)

construction of the wad medani-gadaref road started a year ago tomorrow. in the past year, the new road's foundation was being extended kilometre by kilometre from wad medani, capital of blue nile province, to gadaref, kassala province and construction of the new bridge spanning the blue nile west of wad medani city was speeded up.

to link wad medani, centre of the country's cotton-producing area, with gadaref, sudan's "granary", by a road has been the long-cherished hope of the sudanese people. poor communications in these two agriculture centres were a heritage of long colonial domination. for many years in wad medani city only a single ferry served both banks of the blue nile. wad medani and gadaref were linked by one rough dirt road which in the rainy season became a sea of mud and inaccessible. in these conditions, social and economic development of these areas was virtually impossible. to overcome these handicaps left behind by colonial domination, the sudanese government decided to build the wad medani-gadaref road and the wad medani blue nile bridge.

in 1970, when sudanese president gaafar nimeri visited china, an economic and technical cooperation agreement was signed between the two governments stipulating sudanese-chinese cooperation in carrying out this project.

the two banks of the blue nile became hives of activity when construction began last year in what had once been a wasteland, overgrown with bushes. the scene was made lively by thousands upon thousands of workers. sudanese workers and peasants laboured shoulder-to-shoulder with chinese engineering and technical personnel. more than 14,000 tons of machinery, vehicles and other road-building material was put to use on the work-site.

the road under construction is 227 kilometres long. in the past year, 68 kilometres of road foundation was laid down, 25,000 cubic metres of earthwork was excavated and 760,000 cubic metres filled.

at the same time, the building of the wad medani blue nile river bridge was stepped up. at the construction site 4 mechanical borers were being worked day and night. the bridge, 507.5 metres long, rests on seven huge piers with two abutments. the abutments and four of the piers have already been completed. the remaining three piers

in mid-river, erected on 62 cast-in-place concrete piles, each 1.5 metres in diameter, are now being constructed. sudanese and chinese workers, engineering and technical personnel are working round the clock in three shifts to complete the driving of the 62 piles and building of the two piers, before the flood season begins in june.

with the project's progress, the number of sudanese workers, training on the job in road and bridge building technology, grows steadily.

the big mechanical borers at the bridge construction site are now being operated by the sudanese and chinese workers together. sudanese workers operate skilfully cranes, excavators, concrete mixers, the conveyor belt and other machines. in the road building teams, many sudanese operate bulldozers, scrapers, graders and road rollers. in the factories and repair workshops attached to the project, sudanese workers handle machine tools with new skill.

some 90 newly-trained sudanese work alongside five chinese workers and technicians in a precasting workshop, now able to carry out the whole precasting process. some sudanese are heads of work shifts handling different parts of the process. in the past year they have successfully turned out several thousand precast slabs and pipe culverts for the road project.

on fau mountain in the centre of the great plain through which the road passes, there are now over 200 sudanese workers working at the quarry, most of whom were peasants or herdsmen. today, with the help of chinese engineering and technical personnel, they can skilfully operate pneumatic rock drills and other machines. where once they drilled only eight metres they can now drill 18 at each shift.

through mutual help and by learning from each other the chinese technicians and sudanese people have cemented a deep friendship.

water supply for the project was a problem. at haiyari village, 68 kilometres east of wad medani, the villagers suffered a nine-month dry season every year during which they could obtain only a little of muddy water by digging holes in the dried-up river bed. a chinese well-drilling team went to haiyari and, with the help of the local villagers, succeeded in drilling a number of wells. then water channels and pipes were laid. this not only facilitated progress in the road building, but it also solved the villagers' water supply problem.

the chinese well-drillers were shown great support and solicitude by the haiyari villagers, both in work and in daily life. many villagers worked together with chinese technical and engineering personnel on their section of the road and supported the work on others.

when the first bulldozer drove through wad medani, residents turned out with their families to cheer and applaud. they eagerly helped the chinese operators lay planks on the road surface to prevent damage. youngsters followed the bulldozer on its way to the bridge construction site. this enthusiasm of the sudanese people was not for the bulldozer alone, the chinese personnel felt, but for the entire road project, and a mark of friendship for the chinese people as a whole.

a sudanese friend said, "this bridge links not only the two banks of the blue nile, but also the friendship between the sudanese and chinese people. this road which links wad medani and gadaref is also a road of friendship, linking khartoum and peking."

CHINA AND TANZANIA

President Nyerere Sees Chinese Film "Tanzania-Zambia Railway under Construction"

(NCNA-English Dar Es Salaam, Mar. 6, 1974)

tanzanian president julius k. nyerere and his wife saw a chinese colour documentary film "tanzania-zambia railway under construction" at the state house here yesterday evening.

also present to see the film were tanzanian second vice-president and prime minister r.m. kawawa, chief justice a. saidi, foreign minister j. malecela and other ministers.

chinese ambassador to tanzania li yao-wen and his wife were also present.

CHINA AND YEMEN (YAR)

Prime Minister of Yemen Arab Republic Receives Chinese Ambassador

(NCNA-English Sanaa, Mar. 6, 1974)

hassan maky, prime minister of the government of the yemen arab republic, received chinese ambassador chang tsan-ming here this morning and had a friendly conversation with him.

CHINA AND ZAMBIA

Zambian Women's Delegation Arrives in Peking from Shanghai

(NCNA-English Peking, Mar. 7, 1974)

the women's delegation of the republic of zambia led by madame b. kaunda, wife of the president of zambia, arrived in peking by air this evening after concluding its visit in shanghai.

li chiang-fen, chinese ambassador to zambia, and his wife meng shu-fang; and mrs. chivunga, wife of the zambian ambassador to china, arrived by the same plane.

the zambian guests were greeted at the airport by leading members of departments concerned including lin chia-mei, fu yu-fang, li heng and kao chien-chung. r. kunda, zambian minister of commerce, and j.k. chivunga, zambian ambassador to china, were also present.

the delegation arrived in shanghai from kwangchow by air on march 3. while in shanghai, the distinguished guests visited the shanghai industrial exhibition, the shanghai wrist watch factory, a nursery, a kindergarten and a neighbourhood workshop and made a boat excursion on the whangpoo river.

wang hsiu-chen, vice-chairman of the shanghai municipal revolutionary committee, gave a banquet in honour of the distinguished zambian guests.

the delegation toured soochow on march 5. the distinguished guests attended a performance of songs and dances presented by local primary school pupils. they also visited the soochow embroidery research institute and scenic spots.

chu yen-pin, chairman of the soochow municipal revolutionary committee, hosted a banquet in honour of the delegation.

INTERNATIONAL CONFERENCES

Head of Chinese Delegation Addresses Geneva Conventions Diplomatic Conference

(NCNA-English Geneva, Mar. 6, 1974)

pi chi-lung, head of the chinese delegation, spoke at today's plenary session of the diplomatic conference on the reaffirmation and development of the four geneva conventions of 1949 on protecting the victims of war. he expounded the principled stand of the chinese delegation on how the geneva conventions should be supplemented and developed to meet the needs of the present era.

first of all, pi chi-lung expressed warm welcome to the presence at the conference of the representatives from many asian, african and latin american countries and especially, those from the republic of guinea-bissau and the palestinian liberation organization and the african national liberation movements, who have come from the forefront of anti-imperialist and anti-colonialist struggle. he also pointed out that owing to the obstruction and influence of big-nation power politics, the provisional revolutionary government of the republic of south vietnam, which is fully entitled to take part in this conference, is deprived of its right, while the representative of the saigon authorities is allowed to attend the conference unilaterally. this is unfair and unreasonable.

pi chi-lung said, "the world situation has undergone great changes since the conclusion of the geneva conventions in 1949. the revolutionary forces among the people of the world are growing stronger and stronger. numerous newly independent countries have thrown off the colonial yoke. the struggle against imperialist and colonialist aggression and oppression and superpower hegemonism is spreading like a storm. countries want independence, nations want liberation, and the people want revolution -- this has become an irresistible historical trend of the present age. in these circumstances, how should the geneva conventions be supplemented and developed so as to meet the needs of the present era? the chinese delegations would like to state our views on some of the main issues in this regard."

"we have always held that war is the continuation of politics. wars have always been divided into two kinds, just and unjust," he continued. "in our discussions on how to develop the geneva conventions, we must draw a distinction between just and unjust wars, we must support just and revolutionary wars and oppose imperialist wars of aggression and all other unjust wars. the chinese delegation holds that it must be the basic theme and primary principle of the new protocol to support just wars and oppose unjust wars."

with regard to the legal status of wars for national liberation, he said, wars for national liberation are progressive, revolutionary and just wars that naturally are warmly supported and hailed by the people of the whole world as well as all countries that uphold justice. the legal status of wars for national liberation has been acknowledged in the purposes and principles of the u.n. charter and relevant resolutions adopted by the general assembly. "representatives of many third world countries strongly insist that the new protocol explicitly affirm the legal status of wars for national liberation and that full humanitarian treatment be given to the fighters for national liberation. our conference should pay sufficient heed to these just appeals. otherwise, the protocol will not reflect the demand of the present era and will lose its meaning." some people try by every means to oppose the affirmation in the protocol of the legal status of wars for national liberation. this is something which surely will not be tolerated by the people of the world, especially those suffering from aggression and oppression. nor will it be acceptable at all to the chinese delegation, he said.

pi chi-lung noted that, the superpowers, in order to contend for world hegemony, are now engaged in frantic arms expansion and war preparations, mass-producing various types of lethal weapons, particularly nuclear weapons, as tools for pursuing their policies of blackmail, expansion, aggression and war. this poses a grave threat to the security of the people of various countries and to world peace. he said that "the call to prohibit these weapons is a just call of the people of the world. yet the superpowers are frantically against the complete prohibition and thorough destruction of nuclear weapons. it must be asked: if the aim is to afford maximum protection to civilians in wars, what 'humanitarianism' is there to speak of when immensely destructive nuclear weapons are not banned?"

he went on, "we are of the opinion that the new protocol should unequivocally provide for the complete prohibition and thorough destruction of nuclear weapons, and, as the first step, the nuclear countries, and primarily the two superpowers, the soviet union and the united states, must guarantee that at no time and in no circumstances will they use nuclear weapons, particularly against non-nuclear countries and nuclear-weapon-free zones. this is an important question in developing the geneva conventions of 1949, a question that cannot be evaded."

"respect for state sovereignty and non-interference in domestic affairs of any nation are important principles guiding contemporary international relations," he said. "all measures protecting war victims must be based on the principles of respect for state sovereignty and non-interference in domestic affairs. hence, it is only natural that in the course of previous discussions, representatives

of many countries have laid great stress on the principle of sovereignty and put forward reasonable proposals. the chinese delegation hereby expresses its firm support for them."

he pointed out that the royal government of national union of cambodia under the leadership of prince sihanouk is the sole legal government of cambodia, and it alone is entitled to send a delegation to this conference. the lon nol clique consists of a handful of national scum who represent nobody and has no right whatsoever to attend this conference.

"to reaffirm and develop the geneva conventions of 1949 is a solemn task, for it involves some major international issues of the present day. we hold that the new protocol should uphold justice and give full expression to the demand of the times. we hope that the conference will act in full accordance with the principle of equality of all countries, big and small, and the spirit of consultation on an equal footing, and attach due importance to and heed the reasonable opinions of countries that have long suffered from imperialist aggression and colonial oppression", he said in conclusion.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

March 19, 1974 No. 5575

****
* NATIONAL *
****

SHANSI OPERA "SAN SHANG T'AO FENG"

Criticism of the Shansi Opera "San Shang T'ao Feng" (Thrice Ascending Mount Peach)

by

Chu Lan (初 瀾)

(Peking Jen-min Jih-pao, February 28, 1974)

The present situation on the literary and art front is excellent and thriving, as on other fronts. Guided by Chairman Mao's proletarian revolutionary line in literature and art, and with the revolutionary model plays setting the pace, the mass movement for the creation of revolutionary literature and art has vigorously surged forward, and more and more good and fairly good works have come to the fore and are accorded warm encouragement and welcome by the broad masses of workers, peasants and soldiers. The recent North China Theatrical Festival in Peking has reflected the trend of vigorous growth in socialist literature and art, and embodied a new victory for Chairman Mao's revolutionary line on the literary and art front. But the literary and art front has never been calm. As a tool in class struggle, literature and art are bound to sensitively reflect the political struggle in society. It is therefore not surprising that a poisonous weed should emerge despite the excellent situation.

Written collectively by the writing group of the Cultural Bureau of Shansi Province, the Shansi opera "San Shang T'ao Feng" is a big poisonous weed that negates the great proletarian cultural revolution and tries to reverse the verdict on the renegade Liu Shao-ch'i's counter-revolutionary revisionist line!

The plot of the story "Thrice Ascending Mount Peace" is not complicated. It relates that Hsingling production brigade of a certain commune has adopted deceptive means in selling a sick horse by passing it off as healthy to T'aofeng (Mount Peach) production brigade. On discovering this, the Party branch secretary of Hsingling production brigade goes up Mount Peach three times to return the money and apologize.

The concocters and advocates of the opera have declared, "A waterdrop can reflect the sunlight." "'Thrice Ascending Mount Peach' is to bring out a major theme through a minor theme." Very well! Let us see what "the major theme" of "Thrice Ascending Mount Peach" really is!

I

The appearance of "Thrice Ascending Mount Peach" is a reflection of class struggle and the two-line struggle in literature and art.

In the history of our Party, there had been a protracted and violent struggle between Chairman Mao's revolutionary line and Liu Shao-ch'i's counter-revolutionary revisionist line. At the 10th plenary session of the 8th Party Central Committee, Chairman Mao issued the great call, "Never forget class struggle" and put forth the combat task of "carrying out socialist education." In May 1963, Chairman Mao himself presided over the formation of the "Decision of the Central Committee of the Chinese Communist Party on Certain Problems in Current Rural Work (Draft)" (i.e., the Ten Articles) and launched the dynamic socialist education movement in the vast rural areas. Soon afterward, Liu Shao-ch'i pushed a reactionary bourgeois line which was "Left" in form but Right in essence to suppress the masses of the people and protect the monsters and demons. Liu Shao-ch'i sent his wife, Wang Kuang-mei to the T'aoyuan (Peach Garden) production brigade in Funing hsien, Hopei Province, where she carried out restorationist activities under the name of "four clean-ups" and dished up the "T'aiyuan experience" to resist Chairman Mao's revolutionary line. Wang Kuang-mei declared arrogantly, "The whole country is learning from Tachai. T'aoyuan must surpass Tachai politically so that the whole country has to learn from T'aoyuan as well." She vainly attempted to counter Tachai with T'aoyuan and replace Chairman Mao's correct line with Liu Shao-ch'i's counter-revolutionary revisionist line. In January 1965, Chairman Mao personally presided over the formulation of "Some Questions Raised in the Present Socialist Education Movement in the Countryside" (i.e., the Twenty-three Articles) to criticize Liu Shao-ch'i's reactionary line and the "T'aoyuan experience" and lead the socialist education movement toward a deeper development.

However, Liu Shao-ch'i and company refused to give up and offered stubborn resistance at a strategic position. When Wang Kuang-mei had no alternative but to withdraw from T'aoyuan, she left behind a "consolidation group" and sent a big red horse to T'aoyuan in a bid to hold her ground there. They erected near T'aoyuan a stone tablet more than ten feet high bearing the inscription "Never forget" for use as a monument to glorify her. Wang Kuang-mei also gave a talk at the auditorium of the former Federation of Literary and Art Circles to encourage them to glorify her with works of literature and art.

It was against this historical and political background that at the onset of summer in 1965 a wave of propaganda was whipped up around the reportage "A Horse" and the story "Thrice Going Down to Sangyuan (Mulberry Garden) To Buy Back the Horse" by the mass media then controlled by the former Propaganda Department of the Party Central Committee, that palace of the demon king. The person in charge of propaganda deliberately reminded people saying, "The fact that this story took place in Funing hsien in T'angshan district, Hopei--a place where socialist education movement had been carried out--should all the more lead people to

deep thought." What kind of "deep thought"? People were asked to see clearly that this story embellished Wang Kuang-mei and reversed the verdict on the bourgeois reactionary line pushed by Liu Shao-ch'i and the "T'aoyuan experience" dished up under his direction.

In this class struggle,the "four villains" headed by Chou Yang and their confederates flocked out together and emitted frenzied cries. The literary and art circles then dominated by the counter-revolutionary revisionist black line in literature and art kept up a steady flow of reportage, serial pictures, documentary films and plays and ballads of all descriptions based on the story "A Horse." A deputy director of the former Propaganda Department of the Party Central Committee ordered a drama theater in Peking to rush through the rehesrsal of "Willows in the Spring Wind," a play with a similar theme, and clamored for "the creation of a model play for demonstration." A vice minister of the former Ministry of Culture planned to personally lead a cultural work team to Funing hsien, the place where Wang Kuang-mei had stayed at a selected spot and turn it into the "model" for carrying out mass cultural activities.

Closely following the footsteps of Chou Yang and company, "Huohua" (Spark), a drama publication in Shansi Province, prominently published as the first item in its January 1966 number the script of a full-length Shansi opera "Thrice Going Down to T'aoyuan," which was an adaptation from the reportage. Our comrades are requested to note that the actual name of the place in the reportage was "Sangyuan," but in the script it was deliberately changed to "T'aoyuan." The alteration of a word in the title was all the more eye-catching. The opera vociferously alleged that "all communes and production brigades are the same, but T'aoyuan alone is different," and used the reactionary "spirit of T'aoyuan" to counter Chairman Mao's great call for "learning from Tachai in agriculture"! Lest the audience failed to understand the political intention of the opera, they racked their brains to introduce into the opera a character not found in the original reportage--a woman county head named Wang. She was allowed to go to the front stage from behind the scene, order people about and swagger around town. She was used as a mouthpiece to explain explicitly that the theme of this opera was for extolling the "fruit of victory of the social education movement in T'aoyuan." Another "monument" was thus erected on the literary and art stage for glorifying Liu Shao-ch'i and Wang Kuang-mei.

During the great proletarian cultural revolution, the opera "Thrice Going Down to Peach Garden" was criticized and repudiated by the revolutionary masses, and this "monument" was pulled down and smashed. Now, eight years later, under the instruction and encouragement of someone, its name has been changed from "Thrice Going Down to Peach Garden" to "Thrice Ascending Mount Peach" and the opera is once again staged, thus restoring the "monument" which has been pulled down and smashed. What a shocking class struggle this is! From "Thrice Going Down to Peach Garden" to "Thrice Ascending Mount Peach," the central event has not been changed nor have the plot of the story and the basic relations of the characters. The three relations which attract people's attention are: 1. "T'aoyuan" is altered to "T'aofeng." 2. The time setting is pushed back from 1965 after the "four clean-ups" movement to 1959. 3. The woman county head named Wang has disappeared. However, the description has become more sinister, and the more they try to hide, the more they are exposed. Besides

showing the guilty conscience of the concocters and their fear of the exposure of their cloven hoofs because they know very well the political background of the story of a horse and the politically mortal wound of "Thrice Going Down to T'aoyuan," these alterations can explain nothing else.

People cannot help asking the concocters and supporters of "Thrice Ascending Mount Peach": Since you know very well that "Thrice Going Down to Peach Garden" had been criticized in the great proletarian cultural revolution and where does the mortal wound of the script of this poisonous weed lie, why have you now camouflaged and disguised it, and staged it in a hurry?

The concocters of "Thrice Ascending Mount Peach" have said, "If it had not been for the great proletarian cultural revolution, this opera would have become popular long ago!" A single sentence has betrayed their secret. Their opera and Liu Shao-ch'i share the same destiny. "They perish and flourish together." The downfall of Liu Shao-ch'i was like the death of their parents and they were not reconciled to it at heart. After several years of concoction, they thought that the time was ripe and flagrantly cast forth "Thrice Ascending Mount Peach." They frenziedly cried, "'Thrice Ascending Mount Peach' is the representative repertoire of Shansi!" "'Thrice Ascending Mount Peach' has been tempered for seven years. It is all right if the other operas are not performed, but 'Thrice Ascending Mount Peach' must be staged!" When the actors showed their reluctance to rehearse this opera, they even went so far as to threaten them, saying, "This must be staged even if it is a poisonous weed" and those who refused to perform it "are regarded as sabotaging the revolutionary modern plays." Look, how arrogant they were in using this opera to reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line! But when their fox tails were grasped by the revolutionary masses, they put on a pathetic appearance and said that they had "not seen the original reportage" and therefore "do not know that the story has a political background." They spoke haltingly and ambiguously. But facts speak louder than words. There is iron-clad evidence in black and white that the "Thrice Ascending Mount Peach" has been carefully concocted and cast forth with someone's approval and support. The fact that "Thrice Ascending Mount Peach" attempts to reverse the verdict on Liu Shao-ch'i cannot be denied!

II

The political background of "Thrice Ascending Mount Peach" shows that it aims to reverse the verdict on Liu Shao-ch'i. Viewed from its political content, the "Thrice Ascending Mount Peach" is also for reversing the correct verdicts on Liu Shao-ch'i and the counter-revolutionary revisionist line pushed by him and Lin Piao.

1. The concocters of "Thrice Ascending Mount Peach" vigorously publicize Liu Shao-ch'i and Lin Piao's theory of "the dying out of class struggle" to oppose the Party's basic line.

The Party's basic line tells us: Socialist society covers a considerably long historical period. In this historical period, there are classes, class contradictions and class struggle. There is the struggle between the socialist road and the capitalist road; there is the danger of capitalist restoration and

there is the threat of subversion and aggression by imperialism and social-imperialism. "Thrice Ascending Mount Peach" in a hundred and one ways covers up the class contradictions and class struggle in the period of socialism and strives to "combine two into one"--the bourgeoisie and the proletariat, capitalism and socialism. The poor and lower-middle peasants and Party members of Hsingling production brigade neither hit back nor wage struggle against Lao Liu, representative of the rural capitalist forces. The opera even embellishes Lao Liu as a person who intends "to do good things" for the collective. Instead of portraying the struggle of the Party members and the masses against Li Yung-kuang, leader of the Hsingling production brigade who is an agent of the rural capitalist forces inside the Party, the opera absolves him of his criminal responsibility by describing the nature of his mistake as "departmentalism." It also favorably evaluates him and deliberately evades the acute and violent two-line struggle.

In this opera, there are no class contradictions, no class struggle and no struggle between the two lines. You are good, I am good and everybody is good. It is indeed "a kingdom of gentlemen" where all are "faithful and magnanimous" and "make way for each other"! At the time when the evil wind of glorifying the "T'aoyuan experience" prevailed, didn't people through relating the story of the "kingdom of gentlemen" in the novel Ching Hua Yuan (镜花缘) in the newspapers, call upon people to portray in their creative works the "kingdom of gentlemen" in actual life? The concocters of "Thrice Ascending Mount Peach" have indeed presented a "kingdom of gentlemen" on the stage. This "kingdom of gentlemen" is none other than the kingdom of the dictatorship of the bourgeoisie which Liu Shao-ch'i and Wang Kuang-mei had for a time established in T'aoyuan and where the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists resumed power and the working people were again oppressed!

2. The concocters of "Thrice Ascending Mount Peach" frantically publicize the doctrines of Confucius and Mencius peddled by Liu Shao-ch'i and Lin Piao and pass the ideology of the exploiting classes for the communist style and proletarian ideology.

Style is an ideological form and a product of objective practice. In class society, style has class character. The "style" of "making way for each other" with no distinction made between classes and lines as publicized by "Thrice Ascending Mount Peach" is fundamentally not any proletarian ideology, but the idelogy of the exploiting classes.

More than 2,000 years ago, Confucius and his ilk, the spokesmen for the reactionary slave-owner class boosted "loyalty and forbearance," "restraining oneself" and advocated that "propriety serves to maintain harmony" with the aim to "restore propriety." Liu Shao-ch'i and Lin Piao inherited the teachings of Confucius. They vociferously advocated "repaying injury with kindness," "suffering all disgrace and insults in order to accomplish a task" and alleged that "the two sides which struggle are enemies and the two sides which exist in harmony are friends" for the purpose of restoration. The "style" publicized in "Thrice Ascending Mount Peach" embodies the doctrines of Confucius and Mencius which advocate retrogression and oppose revolution, and is the spiritual yoke for tying down the fighting spirit of the revolutionary people.

Ch'ing Lan, a principal character personifying the "style" in the opera is a typical character who adheres to the doctrines of Confucius and Mencius. Throughout the opera she goes to and fro between the Hsingling production brigade and Mount Peach production brigade, busily making up for past errors and blocking up holes. She is a political philistine who only grasps trifles but not the major issues and pays attention only to the "condition of the horse" but not the condition of the enemy. The concocters disguise this character who has been molded according to the specifications of the sinister "Self-Cultivation" as a successor to the revolutionary cause of the proletariat and give her a name that means "surpassing her teacher in learning." They want to urge people to learn from Ch'ing Lan and become devout disciples to the doctrines of Confucius and Mencius, so as to facilitate pushing their counter-revolutionary political line for "restoring propriety" or restoration.

3. The concocters of "Thrice Ascending Mount Peach" adopt the despicable tactic of insinuation and employ the counter-revolutionary phraselogy of Liu Shao-ch'i and Lin Piao to slander the socialist system and vilify Chairman Mao's revolutionary line.

The structure of the whole opera is focussed on the horse. At the beginning of the opera, when Ch'ing Lan, the principal character, makes her first appearance, she sings the words, "Forward leaps are made without interruption like thousands of horses galloping." Following this she continues to sing in the same act, "He raised the whip to urge the horse to gallop, but how can Chihuach'ing be made to gallop so violently?" Therefore, the whole opera moves in a circle around this sick horse. The script tells people that this horse suffers from "brain illness," "has been sick for several months" and "can never be made to gallop." Later, after it was made to gallop widly for a while, "due to over-exertion through the fast gallop," "its entire body was covered with sweat and with its four limbs trembling," it fell to the ground and finally died.

The script clamors that "a lesson should be drawn" from this. What "a lesson to be drawn"! We must bear in mind that the script has deliberately changed the time of the occurrence of this story to the spring of 1959, which was the time when guided by Chairman Mao's revolutionary line, the people in our country raised high the revolutionary red banners of the general line, the great leap forward and the people's communes, and marched forward at a hectic pace singing at the top of their voice. Against such a time setting, the script deliberately relates the "fable" of a "sick horse which dies through too much galloping." Isn't it very obvious what its spearhead is pointed at? How is this teeth-gnashing curse different from Khrushchev's slander against us? How is it different from the jargon used by Liu Shao-ch'i to attack the great leap forward as "going too far getting into trouble?" How is it different from the jargon used by Lin Piao and company who attacked the great leap forward as a "reckless act without substantial support"? The achievements of the socialist construction in our country cannot be negated and the fruits of victory reaped from the labor of the masses of the people cannot be wiped out. This curse can only show that the concocters of this opera stand entirely on the side of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists.

What is more, after the sick horse died of exhaustion, another horse is immediately brought onto the stage. This big red horse is led onto the stage by Lao Liu, the agent of the capitalist forces in the opera. As soon as this horse which symbolizes the "victory" of capitalism appears on the scene, it receives the applause of all the characters on the stage, who cry out aloud, "Good horse! Good horse! Good horse!" The word "good" is used three times in succession and the intention of the writers is very obvious without further explanation. Through the contrast between these two horses, they curse the Party's correct line and clamor for capitalist restoration.

The Shansi opera "Thrice Ascending Mount Peach" vigorously peddles the counter-revolutionary revisionist contraband of Liu Shao-ch'i and Lin Piao and launches unbridled attacks against Chairman Mao's revolutionary line. They clamor that this opera must bring out the "major theme" which is to oppose the Party, socialism and Chairman Mao's revolutionary line, and to reverse the verdicts on Liu Shao-ch'i, Lin Piao and their counter-revolutionary revisionist line. Some even clamor that this "opera is good because it has shattered the conventions of the model plays." This baldly exposes their reactionary countenance of enmity with Chairman Mao's revolutionary line in literature and art and the revolutionary model plays. "Thrice Ascending Mount Peach" is a big poisonous weed which stubbornly upholds Liu Shao-ch'i's counter-revolutionary revisionist line in literature and art, and is a concentrated expression of the "theory of no conflict," the "theory of people in the middle," opposition to the theory of "subject matter as the decisive factor," the "theory of human nature" and "the theory of the converging of the spirit of the times."

III

"The use of the novel for anti-Party activity is quite an invention." The history of class struggle tells us that every great revolutionary movement is invariably followed by a fierce struggle between restoration and opposition to restoration, between retrogression and opposition to retrogression. No overthrown exploiting classes ever take their defeat lying down. They invariably make desperate efforts to restore their lost "paradise." A very common form of their restorationist activity is the use of literature and art to reverse the verdict on the representatives of the exploiting classes who have been overthrown in history. In the early sixties, someone cast forth the opera "Hai Jui Dismissed from Office" which tried to reverse the verdict on P'eng Teh-huai, and now there has appeared the opera "Thrice Ascending Mount Peach" which tries to reverse the verdict on Liu Shao-ch'i. This is a vivid example of this law of class struggle.

From "A Horse" and "Thrice Going Down to Sangyuan To Buy Back the Horse" to "Thrice Going Down to T'aoyuan," and again to "Thrice Ascending T'aofeng," Sangyuan was changed to T'aoyuan and T'aoyuan was changed to T'aofeng; a sick horse was made to mount the stage, then step down, and then mount the stage again. What does this show? It shows that in the entire historical period of socialism, the struggle between the proletariat and the bourgeoisie is long and tortuous, and is at times very acute. No matter how the revolutionary class gives advanced warning and openly tells the enemy what its basic

strategy is, the enemy invariably looks for an opportunity to show itself and launch attacks. Class struggle exists objectively, is independent of man's will, and also cannot be avoided. It shows that the struggle on the literary and art front is always a reflection of class struggle and the two-line struggle on the political front. The phenomenon of the backlash of the revisionist black line in literature and art in certain districts and departments shows that politically there is a tendency to reverse the verdicts in a vain attempt to negate the great proletarian cultural revolution through literature and art. This acts in coordination with the reactionary adverse current of the class enemies who are opposed to China, communism and the revolution in the international arena. It also shows that the present deep-going movement to criticize Lin Piao and Confucius has hit the vulnerable spot of the class enemies at home and abroad, and that they are bound to jump out to carry out subversion and make trouble.

Therefore our criticism of the big poisonous weed "Thrice Ascending Mount Peach" is not an ordinary dispute in literature and art, not any question of creation, but a question of principle in defending the fruit of victory of the great proletarian cultural revolution and Chairman Mao's revolutionary line; a question of principle in the deep-going development of the movement to criticize Lin Piao and Confucius and in carrying through to the end the revolution in the sphere of the superstructure. This is a life-and-death class struggle and such a struggle has still to be carried out for a long time to come.

Chairman Mao teaches us, "It must not be thought that there will be peace after one, two, three or four great cultural revolutions. We must pay great attention to this and never lower our guard." With "Thrice Ascending Mount Peach" exposed, will there be the "fourth ascent" or the "fifth ascent"? This deserves our deep thought. We must take the Party's basic line as the key link, thoroughly launch the movement to criticize Lin Piao and Confucius, attach importance to class struggle in the ideological sphere, pay close attention to the new tendencies and characteristics of class struggle on the ideological and cultural front, hit back at all adverse currents aimed at turning back the wheel of history and practicing restoration, repel the backlash of the counter-revolutionary revisionist line in literature and art, and further develop the excellent situation of the proletarian revolutionary in literature and art to score new victories!

* * *

HSISHA ISLANDS

Tour of the Hsisha Islands

by

Ch'en Kuo-hsiao (陈国孝) and Sung Yü-chih (宋玉枝) of the Zoology Institute under the Chinese Academy of Sciences

(Peking Kuang-ming Jih-pao, February 19, 1974)

Over the vast expanse of the South China Sea are many beautiful and bountiful islands. They stud the sea surface like precious stones. According to their positions in the South Sea, they are called the Tungsha (东沙) Islands, the Hsisha (Paracel 西沙) Islands, the Chungsha (中沙) Islands and the Nansha (南沙) Islands. Grouped together these islands are called the South China Sea islands of China. The Hsisha Islands are a group of islands northwest of the South China Sea and southeast of Hainan Island. They comprise the Hsüante (宣德) Islands, the Yunglo (永乐) Islands and various islands in the South. The Hsisha Islands occupy a very important geographical position. Together with the Tungsha, Chungsha and Nansha Islands, they ring the southern frontier of our motherland, and are the outposts for defending the southern coast of China. They are of great significance to national defense. They lie on a main shipping route linking the Pacific Ocean with the Indian Ocean, and Asia with Oceania. Lying rather close to the equator, they are hot all the year round and the average temperature stands at above 24 degrees C. A typical tropical area of our country, it is fit for the cultivation of tropical plants and the breeding and multiplication of tropical animals. It abounds in marine resources.

Since the founding of the Chinese People's Republic, the Institute of Zoology of our Chinese Academy of Sciences has successively sent on a number of occasions research personnel to the Hsisha Islands to conduct fauna investigations. In the spring of last year, we once again came to these picturesque tropical islands of treasure with rich resources and conducted scientific research. Over half a month of island life has added considerably to our store of knowledge and rewarded us with a big harvest.

The Hsisha Islands Have Always Been Chinese Territory

As is known to all the Hsisha Islands have always been Chinese territory. In the ancient history of China, they were called "Ch'i-chou-yang" (七洲洋). Beginning in the 13th century, they continuously appeared in the historical and geographical records of China. Some of the Hsisha Islands were once invaded and occupied by France before the Second World War and they were also occupied by the Japanese aggressors during the Second World War. But after the conclusion of the Second World War, the Hsisha Islands along with other islands in the South China Sea were officially taken over by the then Chinese government. On August 15, 1951, in "A Statement on the Draft of the US-British Peace Treaty with Japan and the San Francisco Conference," Chou En-lai sternly pointed out, "The Hsisha Islands and Nanwei Island, like the Nansha Islands, Chungsha Islands and Tungsha Islands

as a whole, have traditionally been the territories of China." Thereafter, our government once and again reaffirmed this stand.

For a long period, the industrious and courageous Chinese people have all along been engaged in production on the Hsisha Islands. They have accumulated plenty of knowledge and experience in the aspects of navigation, climate, depth of water, topography, seabed quality, distribution of fresh water and resources. They are well acquainted with every island and every islet in this stretch of the sea. This is the crystallization of the labor of our people in hundreds of years and is of great value.

However, the imperialists and the reactionaries of other countries have never given up their ambitions in their vain attempt to occupy these islands. Recently, the reactionary Saigon authorities of South Vietnam audaciously sent naval and air forces to intrude into the Yunglo group of islands in the Hsisha Islands of China. They sent armed forces to occupy our Kanch'üan Island (甘泉島) and Chinyin Island (金銀島) and launched an armed attack against our Ch'enhang Island (琛航島). They were really wild in the extreme. These rabid aggressive acts met with the deserved punishment from our army and people. At present, the Hsisha Islands have been completely brought back to the fold of the motherland. This is a source of infinite delight to us. But some reactionaries and certain elements with ulterior object in view still talk nonsense saying that the Hsisha Islands are "uninhabited" "deserted islands." Soviet revisionist social imperialism and some of its lackeys have also gone so far as to smear this act of ours in maintaining our territorial integrity and sovereignty with such nonsense as "having created a tense situation." This fills us with infinite indignation. Therefore, we are moved to put down here what we personally saw and heard on our visit to the Hsisha Islands in the spring of last year.

Beautiful Coral Islands

Like the Nansha Islands, the Hsisha Islands are made up of islands formed by numerous coral reefs. These coral islands and coral reefs are created by very beautiful and tiny-sized coral polyps. Coral polyps are a peculiar type of coelenterates. Polyp colonies are found in the unusually clean sand and rocks at the bottom of the sea. They grab food and draw nourishment from the sea, and multiply and secrete a calcareous substance to form calcareous skeletons which are commonly called coral. Corals are weird and strange in shape, and they give rise to a beautiful seascape with its unusually glorious and gorgeous features. In the South China Sea there are several tens of kinds of corals, the most commonly seen ones being "Chrysanthemum Stone" (菊花石), "shih-chih" (石芝), "shih-ts'an" (石參), "long-handled coral" (長柄珊瑚), etc. The skeletons of the dead coral polyps are mixed with mud and sand and the shells of other marine animals. They pile up on the rocky seabed over a long period. With the upheaval of the crust of the earth or when washed up by the waves, the coral skeletons along with mud and sand and the shells of other marine animals are piled up as islets peeping out of the sea surface. This is what we call a coral island. A coral island is generally relatively low and flat. For instance, the highest Shih Island is not more than 10-odd meters above sea level. It is also not large in size, and the square meter is often taken as the measurement unit. The Yunghsing Island is the biggest one in the Hsisha Islands. It has an

area of only 1.85 square kilometers. The Hsisha Islands are one of our well-known coral-producing areas. Corals produced are of many varieties and are of good quality. After due processing, they become valuable ornaments enjoying a brisk market at home and abroad. They are well received by people. Meanwhile, the coral reefs can also be used as construction materials. For instance, they are used for burning lime, paving roads, building houses, etc.

Lush and Luxuriant Tropical Plants

In the last ten days of March, we were still clad in cotten-padded coats in Peking, but a different scene greeted us upon arrival at the Hsisha Islands: Flowers are in full bloom all over the island. Luxuriant foliage of the leprosy paulownia trees (麻瘋桐树) canopy the island. Pineapples, bananas, coconut palms, coir palms and papayas are found everywhere. We visited the coconut groves of the Howu Island (和五島). The local comrades told us with great delight, "In the past, due to the scourge of typhoons, coconut palms did not thrive on the island. After liberation, the people of the island brought into play the revolutionary spirit of hard struggle and fought against Mother Nature. They persisted in planting coconut palms year after year. At last, clusters of coconut palms adorned the island and they thrived continuously. Now, they have become the main economic forest of the island."

The leprosy paulownia tree on Yunghsing Island is also a tropical plant peculiar to the Hsisha Islands. There are many such trees and they almost cover the whole of Yunghsing Island to form a dense forest. Therefore, the Yunghsing Island is also known as "Forest Island." With the lush growth of trees, the decomposed fallen branches and leaves on the ground through hundreds of years have given rise to a darkish soil of unusual softness and great fertility. The local masses plant the fertile fields to a lot of vegetables and crops ranging from Chinese white cabbages to turnips, string beans, peppers, kaoling and maize.

The World of the Seafowls

The Hsisha Islands have hitherto been dubbed the "world of birds." They boast of quite a large number of birds of all kinds. Commonly seen among them are white-bellied chien birds (白腹鰹鳥), white-chested brook ouzels, chin-hsing (金鴒), chin-wang-hsing (金鴒), petrels and Zosterops. The most numerous of them are the white-bellied chien birds. In an investigation conducted on the Howu Island, we saw thousands of white-bellied chien birds. This kind of bird has a body big as a duck's, a sharp beak, and web feet. Except for its darkish and brownish wings, its whole body is a milky white. The young, covered all over with snow-white down, are very lovely Birds of this kind have a clear and resonant note. By day, they fly in flocks over the sea to look for shrimps and fish. Toward dusk, they fly from all sides back to their resting places on the island. In the twinkling of an eye, the verdant forest is turned into a sheet of white. With the living patterns of these birds at their fingertips, the fishermen often take them as "spies" and "guides" at sea. In daytime, the fishermen sail and cast their fishing nets guided by the birds' grouping and food-hunting movements. Toward dusk, the fishermen follow the direction of the returning birds, and steer their fishing

boats through the endless expanse of sea back to their moorings at a nearby island. Therefore, the fishermen affectionately call these birds "pilot birds."

Because there are so many birds on the island, they discharge plenty of bird droppings every day. Especially under trees, the accumulated guano is about a meter thick. This guano is highly cherished as natural manure. It is one of the special products of the Hsisha Islands. Rich in phosphate content, it is a highly effective fertilizer for grain and economic crops. In old China, such rich resources, like other resources in mainland China, were seized by imperialism. After liberation, under the care of the Party and the government, the resources of the Hsisha Islands are protected and rationally tapped and utilized for effectively aiding the building of the socialist motherland.

Catching Turtles

The turtle is a reptile living in the tropical and subtropical sea. The Hsisha Islands abound in turtles. All visitors to the islands take an interest in turtle catching there. Early April, a motor junk took us from the Yunghsing Island to Pei Island to conduct an investigation. On Island, we saw many fishermen busy repairing nets in preparation for the arrival of schools of turtles. According to the fishermen, from April to June every year, a large number of turtles come with the warm current from the Southwest to lay eggs at the Hsisha Islands. The beaches of various islands become the scene of a proliferation of turtles.

The turtle-catching method adopted by the fishermen is a very ingenious one. Every time turtles crawl ashore in their great multitudes, the people rush over to turn everyone of them upside down, so that they stay helplessly where they are, as if nailed to the ground. The fishermen sometimes also catch the turtles on their way up or down the beach. Thus, whole schools of turtles are trapped. On the Yunghsing Island, we saw a fishing boat of Ch'iunghai hsien returning from the Chungchien Island (中建島) fully loaded with big turtles, everyone of them weighing over 100 kilograms. The local people say that turtle meat is savory. It tastes like beef and is rich in nourishment. The shell glue from the backs and bellies of turtles is very good raw material for handicrafts and can be made into various kinds of ornaments and also into buttons. The local fishermen cook for food the glue from the belly of the turtle. It is effective for the treatment of stomach trouble. A kind of reptile similar to the turtle called "Chelonia imbricata" and locally known as "13 Scales" (十三鱗) is especially treasured. This kind of animal has a beak shaped like a parrot's and a shining back with flowery designs thereon to give it a very attractive appearance. Because its back is made up of 13 plates, it is called "13 Scales." Many fishermen use the plates to make bracelets. They can also be used to make glass frames, wrist watch bands, etc.

Rich in Fishery Resources

The Hsisha Islands are one of the important fishing grounds in our South China Sea. In addition to aforementioned special marine products, they

also abound in fish, shrimps, crabs, mollusks, seaweeds, etc. The main kinds of fish are tunny, common mackerel, red snapper, grouper, sharks, bonito, a kind of scup (鯖梅鯛), etc. Among the shellfish, lobsters are a valuable marine product. Among the crabs are sea crabs, man-t'ou crabs (饅头蟹), etc. Among the mollusks are cuttlefish, squids, octopuses, etc. A kind of sea limpet (海貝) called "ch'e-ch'ü" (砗磲) is fabulously big. It may weigh over 200 kilograms, shell, meat and all. Its shell would have a diameter of one meter. Split into two, it can make two bath basins. Some fishermen also use them for pig troughs.

In the spring and summer every year, in the sea around the Hsisha Islands can often be seen schools of fish swimming around. As the depth of water here is not evenly distributed and there are plenty of submerged rocks, it is not easy to cast nets for fish. Therefore, many fishermen use hand hooks and chicken feather hooks and drag such hooks for fishing. This method is a simple and easy and ingenious one. Production efficiency is relatively high. Only the laboring people with a wealth of practical experience can be so inventive. According to the local fishermen, by adopting the drag-hook method, every boat can catch several hundred catties of tunnies and common mackerel every day or as much as over 2,000 catties.

The scenery of the Hsisha Islands is so beautiful and its products so plentiful. From time immemorial, the fishermen of our country here have made a living through fisheries from generation to generation. Since liberation, the Party and the government have attached great importance to the development and construction of the Hsisha Islands. New houses have been built on the islands, new production tools have been added to the original stock, and junks have been fitted out with motors to enable production to develop continuously. The livelihood of the fishermen improves with every passing day. Especially since the great proletarian cultural revolution, still greater change have taken place on the island. Wharves and windbreaks have been built. Row after row of reinforced concrete houses have been erected. Rebuilt here are also the ocean station, the meteorological observatory and the aquatic product station. The broad masses on the islands grasp revolution and promote production. They build up and defend the treasure islands in an effort to turn the motherland's treasure islands into indestructible bastions of iron and steel. Everywhere on the beautiful and bountiful Hsisha Islands, there is the heart-stirring scene of vitality and vigor promising increasing prosperity.

* * *

INTERNATIONAL WOMEN'S DAY

Jen-min Jih-pao Editorial: Let All Women Rise Up

(NCNA-English Peking, Mar. 8, 1974)

following is the text of today's "people's daily" editorial "let all women rise up" commemorating international working women's day:

today, march 8, is international working women's day. the working women of all nationalities in china warmly celebrate this brilliant festival of unity and struggle by the working women of the world at a time when the situation is excellent because the movement to criticize lin piao and confucius is developing vigorously.

this movement initiated and led by our great leader chairman mao is a serious struggle to uphold marxism and combat revisionism. bringing into play the role of women as "holding up half of the sky" is an important guarantee for carrying this political and ideological struggle through to the end.

chairman mao has always paid great attention to the role of women in revolutionary struggle. as far back as during the war of resistance against japanese aggression, chairman mao pointed out: "there is no doubt that the entire chinese people will inevitably rise up when all women rise up"; "when women all over the country rise up, that will be the day of victory for the chinese revolution." the working women of china were most heavily oppressed by the doctrines of confucius and mencius. over two thousand years ago, confucius concocted the fallacy that "women and inferior people are the most difficult to keep in the house". later, disciples of confucius and mencius devised the "three cardinal guides and five constant virtues" and "three degrees of dependence and four obligations" and other extremely reactionary feudal ethics, and imposed these heavy spiritual yokes on women. for over two thousand years until liberation, the working women were subjected to oppression by the reactionary political authority, clan authority, religious authority and the authority of the husband and downtrodden at the lowest stratum in society. open a book of canons of confucius and mencius that are rank with "benevolence, righteousness and virtue", and there is not a single page that is not drenched with the blood and tears of women exclamation for women, the doctrines of confucius and mencius that lin piao advocated were doctrines to devour people, pure and simple.

following the confucian precept "restrain oneself and return to the rites", lin piao and his sworn followers inherited confucius mantle on the question of women and spread the fallacy that women were backward and useless. they spared no effort to spread the decadent world outlook of the landlord class and the bourgeoisie. their criminal purpose was to shackle the masses of women with the doctrines of confucius and mencius in order to subvert the dictatorship of the proletariat and restore capitalism. the masses of women will never tolerate such things. the working women of our country vigorously demand that the struggle to criticize lin piao and confucius be carried through to the end. party committees and leading cadres at all levels should take into full account the revolutionary initiative of women. it is unable to see the essence of the problem and therefore wrong to say that women cannot criticize confucius because their educational level is low and that they can hardly take an active part in criticizing lin piao and confucius because they have too many household chores.

historical experience shows that the women's emancipation movement advances as the revolutionary cause of the proletariat progresses. the emancipation of women is impossible without the victory of the proletarian revolution; the emancipation of women cannot be safeguarded without the consolidation of the dictatorship of the proletariat. the fundamental interests of the masses of women lie in continuing the revolution under the dictatorship of the proletariat. at present, it is imperative to grasp well the criticism of lin piao and confucius, which is the cardinal issue, and take it as the key link in women's work. it is necessary to mobilize and organize the masses of women earnestly to study works by marx, engels, lenin, stalin and chairman mao and chairman mao's teachings and directives on the criticism of lin piao and confucius, and with these as their ideological weapons continue exposing the crimes of the lin piao anti-party clique in using the doctrines of confucius and mencius to further its attempt to usurp party leadership and state power and restore capitalism, and deepen the criticism of the ultra-right essence of lin piao's counter-revolutionary revisionist line. it is necessary to associate the criticism with major issues of right and wrong in current class struggle and the struggle between the two lines and criticize the reactionary trends of thought negating the great proletarian cultural revolution and new socialist things, adhere to socialism and combat capitalism, uphold marxism and oppose revisionism, continue the revolution and fight restoration, go on advancing and oppose retrogression. through criticism of lin piao and confucius, the masses

of women should carry out the party's basic line more consciously.

the establishment of the socialist system in china has eliminated the class cause of oppression and exploitation of working women and liberated the masses of women politically, economically and culturally. however, the socialist system requires a period to consolidate and develop. there are still classes and class struggle in socialist society. the doctrines of confucius and mencius preached by lin piao are precisely an ideological weapon for the reactionary classes to restore capitalism. in the movement to criticize lin piao and confucius, we must relentlessly criticize the reactionary ideas they spread that men are superior to women and women are to be treated as slaves and appendages, and must eliminate their pernicious influence. not only women comrades should criticize these ideas, but men comrades also. it is necessary to rectify the erroneous view of looking down on women and bring into full play the role of women in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. it is necessary energetically to train women cadres and make sure that women make up an appropriate proportion of cadres in leading bodies at all levels and truly play their part. we must carry out the principle that men and women receive equal pay for equal work in collective productive labour. we must criticize and resist old customs and habits as reflected in marriage and family relations, and deal with questions of love, marriage, family and children's education from the proletarian point of view. we advocate late marriage and family planning. we must educate and encourage our children of appropriate age to settle in the rural areas in line with chairman mao's call to learn from the poor and lower-middle peasants and strive to build the new socialist countryside. we must wage a resolute struggle so that women are not discriminated against or barred from certain fields or even maltreated.

lenin said: "the emancipation of the workers must be brought about by the workers themselves, and similarly, the emancipation of women workers must be brought about by the women workers themselves." the masses of women should emancipate their minds, study diligently and actively plunge into the struggle to criticize lin piao and confucius. they should get rid of their sense of inferiority, foster lofty proletarian aspirations, make positive contributions in the struggle to criticize lin piao and confucius and display in various fields of work the socialist enthusiasm sparked by that struggle,

so as to run china's affairs still better. they should keep the interests of both the country and the world at heart, carry forward proletarian internationalism, concern themselves with and support the struggle of the working women and other revolutionary people of all countries and make still greater contribution to the complete emancipation of all mankind. let us fight hard and continue our advance exclamation

Peking Women's Federation Gives Tea Party in Commemoration of International Working Women's Day

(NCNA-English Peking, Mar. 8, 1974)

the peking municipal women's federation gave a tea party in the great hall of the people here this afternoon in commemoration of the international working women's day.

madame b. kaunda, wife of the president of zambia and leader of the zambian women's delegation, madame penn nouth, wife of the prime minister of the royal government of national union of cambodia, women guests from various countries now visiting peking, women experts and wives of experts from other countries who are assisting china with its socialist construction, wives of diplomatic envoys, women diplomatic officials and wives of diplomatic officials from various countries, women correspondents from various countries stationed in china and women trainees from other countries were among the more than 800 guests present at the tea party.

addressing the party, fu yu-fang, chairman of the peking municipal women's federation, extended warm festival greetings to the distinguished guests, sisters and friends present on behalf of the chinese women.

"friends," she said, "by working in china or coming to visit china, you have helped to increase the mutual understanding and friendship between the women of your countries and china. i hereby express to you our heartfelt thanks and sincere regards."

"the status of women in china has undergone a tremendous change since liberation," fu yu-fang continued, "they enjoy equality with men politically, economically, culturally, in society and in family life. they take an active part in socialist revolution and socialist construction and play the role of 'propping up half of heaven.' after being steeled in the great proletarian

cultural revolution, their mental outlook has further undergone a profound change. full of vigour and vying with each other in enthusiasm, they are fighting and working diligently for socialism on all fronts. many outstanding women, particularly women workers and peasants, have been promoted to leading posts at all levels.

"now in our country, under the leadership of the party's central committee headed by our great leader chairman mao, women, together with other people in the country, are waging a nation-wide campaign of criticizing lin piao and confucius and fighting in defence of our party's revolutionary line."

fu yu-fang stated, "while building our own country, we chinese women have closely followed and consistently supported the just struggles of the women of other countries. we are glad to see that the broad masses of women throughout the world are daily awakening. more and more women are joining the struggle against imperialism, colonialism and hegemonism and for the rights and liberation of women. in particular, the women of third world countries are waging an unremitting struggle and scoring one victory after another in winning or safeguarding national independence, defending state sovereignty and developing the national economy and culture. we chinese women are determined to fight together with the women of all other countries for the ceaseless advance of the cause of human progress."

the tea party was permeated with a gay and friendly atmosphere. representatives of women workers, peasants and soldiers and those from various fronts of the chinese capital chatted warmly with the guests from various countries and they all expressed the wish that the friendship and unity between the women of china and other countries would be consolidated and developed daily.

among the women guests from various countries present at the party were:

madame b.c. kankasa and miss p. kawandami, members of the zambian women's delegation, and madame r. kunda, wife of r. kunda, leader of the zambian trade delegation and minister of commerce;

madame duong sam ol, wife of general duong sam ol, minister of the royal government of national union of cambodia;

foreign women experts rose smith, nitaya phongdabphet, aysha amour zahor and elvia castano molina; and

madame djawoto, wife of the secretary general of the afro-asian journalists' association, and madame risakotta, wife of the acting head ad interim of the executive secretariat of the afro-asian writers' bureau.

attending the tea party were women members and alternate members of the central committee of the communist party of china, women members of the standing committee of the national people's congress, women minister and vice-ministers under the state council and leading women members of the peking municipal revolutionary committee and leading members of the peking municipal women's federation, as well as more than 300 women representatives from various circles in the chinese capital. they included: liu hsiang-ping, lin li-yun, chien cheng-ying, hsieh ching-yi, tang wen-sheng, kao shu-lan, chu hui-fen, lin chia-mei, ou tang-liang, lin chiao-chih, lo shu-chang, hsia chih-hsu, liu ang, wang hai-jung, ting hsueh-sung, hsu han-ping, wei huan-tu, po tao, ting chih-hui, chao chun-chen, hsieh ping-hsin, hsu kuang, han cha-hsien, chang kuei-fu, wang ching-ju, liu kuei-ying, wang chih-hua, sung shun-ying, pai hsien-pan and chen hsin-min.

after the tea party, the guests and hosts saw a performance of songs, dances and traditional chinese boxing and fencing given by peking children.

Chinese Women Advance Along Socialist Road

(NCNA-English Peking, Mar. 8, 1974)

women are a great force in china's socialist revolution and socialist construction.

large numbers of outstanding women of worker-peasant origin have come into leading positions in party and government at all levels from the central to local authorities, and in factories, people's communes and schools during the great proletarian cultural revolution. this is an important indication of women's emancipation and a demonstration of the superiority of china's socialist system.

textile worker wu kuei-hsien, who united and led factory workers in struggles during the cultural revolution, is now an alternate member of the political bureau of the central committee of the chinese communist party. former serf and slave women of the minority nationalities, the most cruelly oppressed people in the old society, have been elected to party committees and revolutionary committees in autonomous regions, counties, people's communes; many have become militia leaders and directors of new factories and mines.

chairman mao says: "genuine equality between the sexes can only be realized in the process of the socialist transformation of society as a whole." in china, women's emancipation is part of the working class struggle for liberation and closely linked with the advances of the proletarian revolution.

in the period of democratic revolution, chinese women fought shoulder to shoulder with men under the leadership of the communist party to overthrow the rule of imperialism, feudalism and bureaucrat-capitalism. many women joined the workers' and peasants' red army (later the people's liberation army). many took an active part in building up worker-peasant political power in the revolutionary bases. those in the city fought courageously in workers' strikes and student movements.

with the birth of new china, the constitution declared equality between men and women in political, economic, cultural and family life. it opens broad horizons for chinese women who were finally freed from the system of class exploitation.

lenin once said: "there can be no socialist revolution unless very many working women take a big part in it." chairman mao says: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too." chinese women have lived up to this expectation and shouldered "half the heavens" in the socialist revolution and construction.

in the course of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment have emerged millions of outstanding women who firmly bear in mind chairman mao's teaching on the existence of classes, class contradictions and class struggle throughout the historical period of socialism and oppose the revisionist line of liu shao-chi and lin piao. adhering to the policy of building the country independently and self-reliantly, chinese women have criticized servility to things foreign and the theory of trailing behind at a snail's pace. they have worked creatively and energetically to outstrip the five-year plan quotas year by year, to speed up socialist construction. representative of this is wei feng-ying, a worker-engineer of a northeast china machine building plant, who comes from a poverty-stricken family. she became a machine operator after liberation. wei feng-ying completed her first five-year plan norm 434 days ahead of schedule, her second five-year plan norm in less than a year, and led a workers' technical innovations team which turned out 700 inventions in their after-work hours over an eight year period. she is now on the central committee of the chinese communist party and is a leading cadre of liaoning province.

large numbers of peasant women, led by the communist party, became organizers of china's earliest agricultural

and herdsmen's producers cooperatives and later people's communes. they are a vanguard force in leading the vast chinese countryside forward along the socialist road. among the pioneers are lu yu-lan of hopei and paojihletai of inner mongolia, both members of the party central committee; lu tsun-chieh of tu nationality of chinghai, alternate member of the party central committee; and many others who have become known throughout the nation and are admired for their steadfast struggle against class enemies, feudal forces, capitalist tendencies and conservatism. the younger generation is coming to the fore. the new secretary of the party branch of tachai brigade is kuo feng-lien, who was at one time leader of tachai's "iron girls" shock team. women comprise half the work force there and helped to turn tachai into china's pace-setter in agriculture.

there are women commanders and fighters in the people's liberation army, and in the country's militia forces.

nearly half of the more than eight million educated young city people who have settled in the countryside to be re-educated by the poor and lower-middle peasants and build up the socialist countryside at chairman mao's call are girls. tempered in class struggle, the struggle for production and scientific experiment, several hundred thousand of them have been elected to leadership at various levels or chosen by the peasants to become school teachers, commune bookkeepers and barefoot doctors. educated young women like hsing yen-tzu, who is on the party central committee, and hou chun, a delegate to the tenth national congress of the party, and countless others are devoting their youth and energy to building the new socialist chinese villages and breaking with old conventions.

women account for one-fourth of the country's barefoot doctors who now number over one million. the barefoot doctors come from the poor and lower-middle peasants and serve them whole-heartedly in the village, practise medicine and are not divorced from field work. they have emerged from the sharp struggle to make medical and health work serve the majority of the people as chairman mao teaches.

mobilized more widely and fully during the cultural revolution than ever before, chinese women are studying marxism-leninism and criticizing revisionism. they criticize liu shao-chi and lin piao who tried to obstruct the emancipation of women with such absurdities as the theory of the dying out of class struggle that would divert the women's movement from class struggle; the fallacy that women are backward that denies the great role women can play in the socialist revolution and construction; and the attitude that women are expected only to "do housework and serve the family", that "a wife's future depends on her husband."

in every city and town, factory, commune and school in china today, men and women together are denouncing lin piao's schemes for a capitalist restoration and criticizing the doctrines of confucius and mencius that lin piao advocated. they have joined strength in this battle to consolidate the dictatorship of the proletariat and to advance the ideological position of the working class.

"smash all spiritual shackles that have kept women in bonds exclamation" this is the title of a "people's daily" article written jointly by a tsingtao textile worker yang po-lan and a shanghai shop assistant chen pei-chen, both advanced workers in their trades. the purpose of liu shao-chi and lin piao in pushing the confucian ideas of male superiority and "fate" was to hold women back from participating in the three great revolutionary movements and to ease the way for a capitalist restoration, the article said.

"if we do not study marxism-leninism, how can we practise marxism-leninism?" that was said by a peking housewife during the cultural revolution. peking housewives have in the past few years set up more than 180 neighbourhood evening schools for themselves to study marxist theory and current affairs. they invite speakers from nearby factories, schools, government offices and army units, while training people from their own ranks. such evening schools are also becoming popular in people's communes. many women in chinese villages are today studying "manifesto of the communist party", "the state and revolution" and other marxist works. a number of village women cadres of minority nationalities have become able to translate these works for their own people in local languages.

CRITICISM OF LIN PIAO AND CONFUCIUS

Tachai Women Criticize Lin Piao and Confucius

(NCNA-English Peking, Mar. 8, 1974)

"we revolutionary women bitterly hate doctrines of confucius and mencius" is the title of an article by the "iron girls" team of the tachai brigade, national pace-setter in agriculture, in the 1974 no. 3 issue of the journal "red flag". the article reads in part as follows:

confucius, the representative of the ideology of the declining slave-owning class, and the renegade and traitor lin piao were the enemies of chinese working women.

the reactionary ruling classes of all ages in china used the doctrines of confucius and mencius to maintain their oppression and exploitation of the working people for more than 2,000 years.

in the dark old society the masses of working women were the most oppressed and humiliated; they were the most downtrodden in that hell on earth. chairman mao pointed out: "these four authorities -- political, clan, religious and masculine -- are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the chinese people, particularly the peasants." we often heard old folk say: "a woman counted for nothing in the old society." so many women became victims of the people-devouring ethical codes -- the "three cardinal guides and five constant virtues" -- at the time. the four thick ropes of feudalism binding women were smashed after liberation under the leadership of chairman mao and the communist party. the political and economic status of the working women and their position in the family have changed radically. we working women hold up "half of the sky" in the three revolutionary movements of class struggle, the struggle for production and scientific experiment and, as masters of the state, are active in the socialist revolution and construction. three of the nine members of the tachai brigade's party branch committee are women; so are four of the seven members of its communist youth league branch committee. lin piao advocated the doctrines of confucius and mencius in a vain attempt to turn the wheel of history back and use the ropes of "three cardinal guides and five constant virtues" to bind the working people, including the working women, once again and throw them back into the old society. that daydream will never come true.

to maintain the reactionary rule of the exploiting classes and their oppression and bullying of women, confucius spared no effort to spread reactionary male

chauvinism, alleging that men are superior to women and that women should obey men. he yelled: "women and inferior people are the most difficult to keep in the house." lin piao also viciously slandered us working women.

chairman mao teaches: "women comprise one half of the population. the economic status of working women and the fact of their being specially oppressed prove not only that women urgently need revolution but also that they are a decisive force in the success or failure of the revolution." this teaching of chairman mao's adds to the courage of the working women and forcefully refutes the slanders confucius and lin piao spread against women. under the leadership of chairman mao and the chinese communist party, the working women of china were active both at the front and in the rear during the revolutionary war years and made valuable contributions to the revolutionary cause. there were large numbers of heroines and women martyrs like liu hu-lan. the working women have since liberation become a great force in the socialist revolution and socialist construction. they are active in class struggle, the struggle for production and scientific experiment. braving scorching sun or biting cold, we women of tachai work shoulder to shoulder with men in the fields. we excel in any kind of farm work, from levelling land, sowing, hoeing to harvesting. we girls engage in scientific experiments in cooperation with the technical personnel. the yield of our experimental plots of paddy rice came to nine tons per hectare and ginned cotton, 600 kilogrammes. in the summer of 1963 tachai was hit by the worst flood in a century. we fought the flood with all our might and propped up the lodged plants stalk by stalk on scores of hectares. to restore the terraced fields damaged by the flood, we girls formed a team of "iron girls" and battled alongside men to remake nature. many "iron girls" have grown up over the past dozen years. the team now has 28 members, of whom 17 are senior middle school graduates. they are determined to devote their lives to agriculture and help build up the socialist new countryside.

confucius, mencius and the like prated about such nonsense as "lack of talent is a virtue in women", and lin piao clamoured for "loyalty, filial piety, chastity and righteousness". they advocated these things in an attempt to shackle us working women with reactionary feudal ethics, make us give up class struggle and revolution and become obedient servants of the landlord and capitalist classes so that they could be free to restore capitalism.

we "iron girls" of tachai were not taken in. for a long time, particularly during the great proletarian cultural revolution, we have taken an active part in mass revolutionary criticism, boldly rebelled against revisionism and the bourgeoisie and combated erroneous trends that go against chairman mao's revolutionary line. we have done this under the leadership of the brigade party branch.

we girls and other poor and lower-middle peasants are in the van of the struggle against old, traditional ideas. owing to the poisonous influence of confucius, some people looked down on peasants and did not want to marry their daughters to them. we girls of tachai combated such ideas. we love the countryside and are bent on making revolution in the countryside.

the renegade and traitor lin piao energetically peddled confucian canons in an attempt to restore capitalism so that landlords, rich peasants, counter-revolutionaries, bad elements, rightists and other monsters and demons would resume power, hurl our country back to the old society and make the working women and other working people suffer again. we will never allow this to happen.

there were sixty to seventy families in tachai in the old society. of these, four were landlord and rich peasant families who reduced the poor and lower-middle peasants to stark poverty. more than 20 families sold their children. seven whole families died out.

tachai has been transformed from a poor village into a prosperous one under the guidance of chairman mao's revolutionary line since liberation. agriculture, forestry, animal husbandry and side-line production have all made rapid progress. every family now has grain reserve and bank deposits. all this shows that only socialism can save china.

in the struggle to criticize lin piao and confucius, we are determined to read and study seriously to master the ideological weapon of marxism and sweep the confucian trash lin piao peddled into the garbage bin of history. we'll never allow the old society to return.

Minority Student Criticizes Lin Piao, Confucius

(NCNA-English Peking, Mar. 8, 1974)

a girl student of khalkhas nationality at the central institute for nationalities has recently made a penetrating criticism of the contempt for physical labour by confucius and lin piao. confucius peddled the precept "he who excels in learning can be an official"; lin piao slandered the educated young people's settling in the countryside as a "disguised form of reform through forced labour". her speech won warm praise from teachers and students at the institute.

ahwatzuhan finished junior middle school in 1967 and returned to work on the pamir grassland. she has since studied marxism-leninism-mao tsetung thought hard and earnestly accepted re-education by former poor and lower-middle herdsmen. she was active in class struggle and the struggle for production and had the support of the masses. she was later elected deputy secretary of the production brigade party branch and member of the communist party committee of the sinkiang uighur autonomous region. last year, she attended the tenth c.p.c. national congress and listened to the teachings of the great leader chairman mao.

speaking of the education and encouragement she had received from the party and chairman mao, ahwatzuhan produced a copy of the "sinkiang daily" that had a poem of hers. the poem reads: "chairman mao's solicitous attention warms the hearts of the khalkhas people like the spring sunshine; the party nurses us as fountains and rain do to young shoots.... a young shoot on the pamirs, i owe all i have to the party. i must advance in the midst of struggles and dedicate my youth to the great party."

ahwatzuhan was born in a family of poor herdsmen who worked as hired hands for herds-owners in the old society. her family was emancipated after liberation. her mother died when ahwatzuhan was two years old. she grew up under the loving care of the party and the herdsmen, and finished primary and secondary education.

after she completed junior middle school some people advised her to find a job in the city. she repeatedly studied chairman mao's teachings: "our countryside is vast and has plenty of room for them to develop their talents to the full"; "how should we judge whether a youth is a revolutionary? how can we tell? there can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice." she realized that it was the poor and lower-middle herdsmen who had brought her up and it was the party that had given her education and helped her understand revolutionary teachings. she decided to go back to the pastureland to contribute what she had learned to the poor and lower-middle herdsmen. with a dozen other classmates, she returned to the toyun people's commune in wuchia county on the pamirs. the poor and lower-middle herdsmen warmly welcomed them and encouraged them to settle on the pastureland.

during the great proletarian cultural revolution, ahwatzuhan and other educated young people joined the poor and lower-middle herdsmen in vehemently criticizing liu shao-chi's counter-revolutionary revisionist line.

in the day-time, she tended herds and investigated liu shao-chi's crimes in encouraging capitalist tendencies on the pastureland, at night, they seriously studied works by marx, engels, lenin and stalin and chairman mao's works. along with the masses, they wrote big-character posters and held criticism meetings. ahwatzuhan often rode to visit families that lived far away from the seat of the production brigade. she joined them in studying chairman mao's works and condemning liu shao-chi's counter-revolutionary crimes.

in 1969, armed intrusion by social-imperialism of china's sacred territory of chenpao island infuriated the poor and lower-middle herdsmen. ahwatzuhan led young women in taking an active part in militia drilling. together with other militiamen, the young women drilled hard, braving snowstorms and biting cold. ahwatzuhan became political instructor of a militia company. her arms and elbows got bruised after long hours of hard training in the snow. people asked her to rest but she refused, saying: "we are defending the frontier of our country. we must master military skills well to repulse any sudden attacks by social-imperialism."

criticizing lin piao and confucius, ahwatzuhan said: "like confucius, lin piao said that working women were 'inferior' and 'useless' and that all they thought about were how to get rice, oil, sauce, vinegar and firewood. what foolish exclamation he was speaking on behalf of the feudal landowners who had oppressed the women on the grassland and bound them with mental shackles."

she recalled how she had fought to break with these mental shackles after she returned to work on the grassland.

she volunteered to learn ploughing which was entirely foreign to women on the grassland. the party secretary warmly supported her revolutionary action. with the help of the poor and lower-middle herdsmen, she learned how to plough after two weeks of hard practise.

inspired by ahwatzehan's example, other women also broke with conventions and learned to do farmwork. they formed a women's mock team and helped transport soil and rocks to build tachai-type terraced fields. women are now zealously taking part in production everywhere. they make up half the labour force in the production brigade to which ahwatzuhan belonged.

ahwatzuhan made political progress in the course of class struggle and was admitted into the party in 1970. later, she was elected deputy secretary of the brigade party branch. the party organization wanted her to gain proficiency faster as a revolutionary cadre and

assigned her to work at the grassroots level. she worked at a production team, leading the herdsmen in grasping revolution and promoting production. she relied on the poor and lower-middle herdsmen and waged a resolute struggle against class enemies in the team. a proven bad element tried to curry favour with her by inviting her to a feast and giving her gifts. ahwatzuhan criticized him severely and exposed his ulterior motives to the herdsmen. in this way, she taught the cadres and herdsmen of the team to maintain vigilance and guard against corrosion.

ahwatzuhan retained the fine quality of the working people although her status changed after she became a cadre. she joined the poor and lower-middle herdsmen in their work and always had their well-being in mind. returning from a meeting in the county seat one day, she joined the commune members in harvesting barley and, during work breaks, informed them of the decisions adopted at the meeting. it was quite late that day when she went home after the field work was over.

seeing that the elderly herdsmen were illiterate as they had been denied access to education under feudalism, ahwatzuhan taught them the simplified uighur language. now the herdsmen can read newspapers.

as the herdsmen of the brigade live in scattered communities, it took the mobile medical unit of the commune three days to make a round. this was inconvenient to the patients. attaching great importance to the well-being of the masses, ahwatzuhan worked hard to master acupuncture and was later able to give the herdsmen treatment. she also found time to help housewives with big families with housework, looking after their children, carrying water and milking cows. the herdsmen call her a fine daughter of the khalkhas people.

in 1973 the party organization and the poor and lower-middle herdsmen arranged for ahwatzuhan to study political theories at the central institute for nationalities.

the political progress of ahwatzuhan shows how women in china are faring, thanks to the attention of the party organizations and people's governments at all levels which pay particular attention to the younger generation and women cadres.

FARMING

Field Work on Winter Wheat Starts in China

(NCNA-English Peking, Mar. 8, 1974)

over-wintering wheat, an important crop in china, is beginning its spring growth. with greater enthusiasm sparked in the movement to criticize lin piao and confucius, cadres and commune members are now honing, watering and adding fertilizer.

good seed was selected for sowing and a great amount of manure was applied last autumn.

honan province trebled the area watered last winter as compared with the previous one. eighty per cent of the major wheat areas in the valleys of chin, wei and lo rivers in shensi province were irrigated. commune members in shantung and shensi provinces and the northern parts of kiangsu and anhwei provinces built water conservancy works during the dry winter to increase the irrigated acreage.

all wheat plots in the peking area that required irrigation got it.

in southwest china, szechwan province's wenchiang region by mid-february had given two top-dressings to 70 per cent of the region's 149,300 hectares of wheat.

cadres at regional, county and commune levels have gone down to basic levels to lead the movement to criticize lin piao and confucius and promote spring farming. over 20,000 cadres in hopei province's shihchiachuang and hantan regions are working in the countryside. they join the commune members in criticizing lin piao who followed in the footsteps of confucius to clamour about "restraining oneself and returning to the rites" in an attempt to restore capitalism. the movement to criticize lin piao and confucius has aroused the socialist enthusiasm of the commune members and cadres and ensured faster and better farm work.

****
* FOREIGN RELATIONS *
****

CHINA AND BURMA

Premier Chou En-lai Congratulates U Sein Win on His Election as Burmese Prime Minister

(NCNA-English Peking, Mar. 8, 1974)

chou en-lai, premier of the state council of the people's republic of china, sent a message today to his excellency u sein win, congratulating him on his election as prime minister of the socialist republic of the union of burma. full text of the message reads:

his excellency u sein win,
prime minister of the socialist republic of the union of burma,

rangoon

on the occasion of your election as prime minister of the socialist republic of the union of burma, i extend to you sincere congratulations on behalf of the chinese government and people and in my own name.

may the traditional friendship and the friendly and good-neighbourly relations between the peoples of china and burma further develop.

chou en-lai,
premier of the state council of
the people's republic of china

peking, march 8, 1974

Acting Chairman Tung Pi-wu Congratulates U Ne Win on His Election as Chairman of Burmese Council of State

(NCNA-English Peking, Mar. 8, 1974)

tung pi-wu, acting chairman of the people's republic of china, sent a message today to his excellency u ne win, congratulating him on his election as chairman of the council of state of the socialist republic of the union of burma. full text of the message reads:

his excellency u ne win,
chairman of the council of state of the
socialist republic of the union of burma,

rangoon

on the occasion of your election as chairman of the council of state of the socialist republic of the union of burma, i wish to extend to your excellency warm congratulations and good wishes on behalf of the chinese government and people and in my own name.

may your country enjoy prosperity and her people well-being.

may the friendly relations between china and burma and the friendship between our two peoples increase and develop daily.

tung pi-wu,
acting chairman of the
people's republic of china
peking, march 8, 1974

CHINA AND IRAQ

Iraqi Youth Delegation Leaves Peking for Korea

(NCNA-English Peking, Mar. 8, 1974)

the iraqi youth delegation led by dr. amir. j. hakki left peking for the democratic people's republic of korea today at the end of its friendly visit to china.

seeing the delegation off at the airport were feng teh-pao, leading member of a department of the state physical culture and sports commission; chen hsin-min, deputy secretary of the peking municipal committee of the communist youth league; aref m. ali karim, minister of the iraqi embassy in peking; and sin hien chil, third secretary of the korean embassy in peking.

after arriving in china on march first at the invitation of the chinese physical culture and sports commission, the delegation visited peking, shanghai and kwangchow. on march 4, the commission gave a banquet in honour of the delegation. li meng-hua, leading member of the commission, chen hsin-min and others attended.

on march 7, iraqi ambassador to china fali a. razzak al-sammarraie and his wife gave a banquet on the occasion of the delegation's visit to china.

CHINA AND KOREA

Peking Banquet in Honor of Korean Tennis Delegation

(NCNA-English Peking, Mar. 8, 1974)

the chinese physical culture and sports commission gave a banquet here this evening to warmly welcome the tennis delegation of the democratic people's republic of korea led by lee min sik.

among the guests were li jae pil, charge d'affaires ad interim of the d.p.r.k. embassy in peking, and his wife.

attending were chao cheng-hung, a leading member of the chinese physical culture and sports commission, and leading members of departments concerned, including chang chih-huai, chu tse, tu hao-jan and chang chun-ying.

comrade chao cheng-hung and comrade lee min sik spoke at the banquet which was alive with a warm and friendly atmosphere. they expressed the hope that the militant friendship between the peoples of china and korea would constantly develop.

CHINA AND MADAGASCAR

Malagasy Foreign Minister Receives Chinese Charge d'Affaires ad Interim

(NCNA-English Peking, Mar. 8, 1974)

malagasy foreign minister didier ratsiraka received on march 5 chan min-sheng, charge d'affaires ad interim of the chinese embassy to the malagasy republic, and had a friendly talk with him, according to a report from tananarive, capital of the malagasy republic.

on february 23, chan min-sheng called on acting foreign minister of the malagasy republic joel rakotomalala and presented to him a letter of introduction from chinese foreign minister chi peng-fei. on february 27, chan min-sheng called on richard ratsimandrava, malagasy interior minister.

the chinese charge d'affaires ad interim arrived in tananarive on february 21.

CHINA AND MEXICO

Chinese Ambassador Presents to Mexican Government Chinese Documentary on Mexican President's Visit to China

(NCNA-English Mexico City, Mar. 7, 1974)

chinese ambassador to mexico yao kuang recently presented the chinese colour documentary "warm welcome to the honourable mexican guests" to the presidential palace of mexico on behalf of the chinese government.

the film, already translated into spanish, records the vivid scenes of warm welcome accorded by the chinese government and people to mexican president luis echeverria and his entourage during their visit to china in april, 1973.

president and mrs. echeverria saw the film recently with great interest. president echeverria asked ambassador yao kuang to convey his thanks to the chinese government and his regards to the chinese leaders.

CHINA AND ZAMBIA

Li Chiang Holds Talks with Zambian Trade Delegation

(NCNA-English - Peking, Mar. 8, 1974)

li chiang, minister of foreign trade, held talks today with the zambian trade delegation led by r. kunda, minister of commerce of zambia.

present were chang keng-ho, director of a department under the ministry of foreign trade, and yu pao-sen, commercial counsellor of the chinese embassy in zambia, and j.k. chivunga, zambian ambassador to china.

in the evening, minister li chiang gave a banquet in honour of all the members of the delegation.

members of the zambian trade delegation arrived here on march 7.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

March 20, 1974

No. 5576

****
* NATIONAL *
****

SHANSI OPERA "SAN SHANG T'AO FENG"

The Shansi Opera "San Shang T'ao Feng" (Thrice Ascending Mount Peach) Is a Big Poisonous Weed Which Attempts To Reverse the Verdict on Liu Shao-ch'i

by

Wei Ch'ing (蔚青)

(Peking Kuang-ming Jih-pao, March 3, 1974)

At a time the people in the whole country are, in accordance with the Party's basic line, launching in depth the mass movement to criticize Lin Piao and Confucius for consolidating and developing the fruits of victory of the great proletarian cultural revolution, the Shansi opera "Thrice Ascending Mount Peach," a collective creation by the writing group of the Shansi Cultural Bureau, has burst forth onto the stage. This is a repulsive performance showing the stubborn resistance offered by the ideology of the exploiting class represented by the ways of Confucius and Mencius in the face of the powerful offensive of the proletarian revolution and a typical manifestation of the backlash of the counter-revolutionary revisionist black line in literature and art. Its deadly design is to reverse the verdict on the renegade, hidden traitor and scab Liu Shao-ch'i, in a vain attempt to negate the great proletarian cultural revolution. We must thoroughly criticize this big poisonous weed which opposes the Party, socialism and Chairman Mao's revolutionary line.

I

"Thrice Ascending Mount Peach" has been carefully concocted and cast forth with someone's approval and support. Its selected theme, plot and characters all hint at certain counter-revolutionary activities carried out by Wang Kuang-mei, Liu Shao-ch'i's wife, in T'aoyuan (Peach Garden) more than ten years ago and openly erect a monument to glorify Liu Shao-ch'i and Wang Kuang-mei.

The forerunner of "Thrice Ascending Mount Peach" was "Thrice Going Down to T'aoyuan," which was adapted from the reportage "A Horse" appearing in the latter half of the year 1965, and the story "Thrice Going Down to Sangyuan (Mulberry Garden) To Buy Back the Horse." These two works relate the same incident, which is the story of the transaction of a sick horse between two production brigades in Funing hsien, Hopei. As soon as this story appeared, the press and literary and art circles, which were then dominated by the revisionist black line, were immediately bustling with action. They made use of the newspapers, broadcasts and various forms of literature and art to whip up a wave of enthusiasm for propagating "A Horse." It was amidst the noisy sound of gongs and drums that the big poisonous weed "Thrice Going Down to T'aoyuan" was cast forth at the time.

Why did the story of this horse arouse such great interest among these people? The revolutionary teacher Lenin taught us, "In the analysis of any social problem, Marxist theories absolutely require us to place the problem within a certain historical framework." The story of this horse took place in 1965. At the time, the document "Some Questions Raised on the Present Socialist Education Movement in the Countryside" (i.e., the Twenty-three Questions) formulated under the personal sponsorship of Chairman Mao was widely circulated in the urban and rural areas throughout the country and had penetrated deep into people's hearts. Liu Shao-ch'i's bourgeois reactionary line, which was "left" in form but Right in essence, had gone bankrupt, the "T'aoyuan experience" --the sinister model concocted by Wang Kuang-mei with the reactionary line--had been thrown onto the garbage heap of history, and the socialist education movement in the countryside had taken the correct path. In "The Twenty-three Questions," Chairman Mao clearly pointed out that the key point of the four clean-ups lay in rectifying the capitalist-roaders who were in power within the Party, with the spearhead of struggle pointed directly at Liu Shao-ch'i, the biggest capitalist-roader in the Party. However, Liu Shao-ch'i and company did not take their defeat lying down. They continued to make use of the battlefield of mass media which they had occupied to launch counter-attacks against the proletarian revolutionary line. Therefore, the story of "A Horse" which took place in Funing hsien where Wang Kuang-mei had stayed at a selected spot became their life-saving straw for reopening the case.

In order to point out clearly the background and intention of "A Horse," a commentary entitled "The Greatest Honor" added the finishing touch by saying, "This story occurred in Funing hsien in the district of Tangshan in Hopei Province--a place which had carried out the socialist education movement, and should all the more provoke people's deep thought." What called for "deep thought"? It was for people to link up the story of this horse with Wang Kuang-mei's so-called "stay at a selected spot" and to credit the reactionary line of Liu Shao-ch'i with the highest honor. In "Thrice Going Down to Sangyuan To Buy Back the Horse," there were such barefaced words, "We must erect a stone monument with the story of the horse inscribed in detail on it, so that it could be passed onto our later generations and our descendants will forever bear in mind this incident." Wang Kuang-mei had indeed erected a stone monument for herself in T'aoyuan, with the front of the monument actually inscribed with the words "Never forget." What did they ask people "never to forget"? They asked people to bear in mind the counter-revolutionary restorationist "experience" of Wang Kuang-mei,

which would one day become the counter-revolutionary blueprint for "reviving states that had been extinguished, restoring families whose line of succession had been broken and calling to office those who had retired into obscurity" for the descendants of the landlord and bourgeois classes.

From the reportage "A Horse" and the story "Thrice Going Down to Sangyuan To Buy Back the Horse" to the Shansi opera "Thrice Going Down to T'aoyuan," in order to bring about a closer link between the story of the horse with Wang Kuang-mei's "stay at a selected spot" for conducting sham four clean-ups but actually for restoration, the concocters changed outright "Sangyuan" into "T'aoyuan" and brought in a woman county head surnamed Wang, who came onto stage from behind the scenestoward the end of the opera and said that "this was "the fruit of victory of the socialist education movement." Thus, this farce for reversing the verdict and bringing about restoration appeared to have accomplished its mission. But to their regret, this straw could not save Liu Shao-ch'i and company from their inevitable doom.

During the dynamic great proletarian cultural revolution, "Thrice Going Down to T'aoyuan" and other poisonous weeds with the same theme, together with Liu Shao-ch'i, Wang Kuang-mei and their counter-revolutionary "T'aoyuan experience" were totally discredited by the revolutionary masses through criticism. But after the great cultural revolution, this big poisonous weed was cast forth again with a changed appearance. There was no change in the incident, the plot and the relations among the characters. What else can this be if not a flagrant attempt to reverse the verdict on Liu Shao-ch'i and Wang Kuang-mei? In order to deceive people, the concocters altered "Thrice Going Down to T'aoyuan (Peach Garden)" to "Thrice Ascending T'aofeng (Mount Peace)." The alterations from "going down" to "ascending" and from "T'aoyuan" to "T'aofeng" not only enabled them to continue their "vigorous glorification" of Wang Kuang-mei's criminal act of thrice going to T'aoyuan, but also showed that it was no longer sufficient just to "go down to T'aoyuan" to collect and concoct anti-Party materials, and that they had to "ascend T'aofeng." They were resolved to take the way of no return, to stake everything on one throw and to wage a contest of strength with the proletariat to the end. From "A Horse" and "Thrice Going Down to Sangyuan To Buy Back the Horse" to "Thrice Going Down to T'aoyuan" and again to "Thrice Ascending Mount Peace," no matter how they have tried to hide and disguise this reactionary theme, all changes are not alienated from "T'aoyuan" and the "big red horse." The place "T'aoyuan" and the animal "big red horse," like the stone on the neck of Chia Pao-yu (贾宝玉), are tied with the personal safety and family of Liu Shao-ch'i. They constitute the soul of "Thrice Ascending Mount Peace" and could never be discarded; otherwise, the great pains taken by the concocters would be wasted.

What deserves our attention is that "Thrice Ascending Mount Peach" has changed the background of the story from the original 1965 to 1959. This retreat is not only a method adopted to deceive people, but an attempt to carry out counter-revolutionary activities in a wider historical realm for reversing the verdict. Its central theme is the horse. Right at the beginning of the opera, the background is clearly pointed out to be "the first spring of the people's communes, with thousands of horses galloping forward." But closely following this, a sick horse appears on the stage. The concocters say with an ulterior

objective in view that this horse suffers from "brain disease" and cannot be made to gallop very fast. But the stupid fellow Ching Erh-mu is muddle-headed, and "he applies the whip to urge the horse to make a fast gallop, but Chu-hua-ching cannot stand this." The hard riding ends in the death through fatigue of the sick horse, which symbolizes the great leap forward. The concocters adopt the method of insinuation and employ the vicious language of Liu Shao-ch'i and Lin Piao to flagrantly attack the three red banners! What a "brain disease" and what "a lesson to be drawn"! How do these differ from the counter-revolutionary clamors of P'eng Te-huai, Liu Shao-ch'i, Lin Piao and their ilk, who attacked the great leap forward as "excessive," "too violent" and "delirious"? The great achievements attained by the people of our country under the guidance of the three red banners cannot be wiped out and these curses can only show that the concocters of the poisonous weed entirely take the stand of the reactionary classes.

Furthermore, after the death of the sick horse, Lao Liu, the agent of the capitalist forces of the Hsingling production brigade in the opera, is so carried away by success that he brings out a big red horse with the support of Li Yung-kuang, leader of the production brigade. No sooner has the big red horse mounted the stage than the atmosphere suddenly turns seething. The concocters make full use of various artistic means to paint up this big red horse, and men and women, both old and young, in the Hsingling production brigade are made to gather around this horse and praise it. After that, Ch'ing Lan, the Party branch secretary, carries forward the "style" by delivering the big red horse to T'aofeng to replace Chu-hua-ching, which has died. It must be known that when Wang Kuang-mei carried out Liu Shao-ch'i's reactionary line in T'aoyuan, she had given the T'aoyuan production brigade a big red horse. This definitely does not represent a change of horses, but a change in "line." It vainly attempts to give the audience the hint that: the great leap forward is like a sick horse and cannot work; only Liu Shao-ch'i's capitalist road, which is symbolized by the big red horse, is effective. This malicious stratagem of changing horses clearly tells how hostile the concocters of this poisonous weed are toward Chairman Mao's proletarian revolutionary line and how they long for the counter-revolutionary revisionist line advocated by P'eng Te-huai, Liu Shao-ch'i, Lin Piao and their ilk! This farce of changing horses fully exposes their wolfish ambition in vainly attempting to restore capitalism.

II

The attempt of "Thrice Ascending Mount Peach" to reverse the verdict is focussed on one point, which is to oppose the Party's basic line and call back the dead soul of Liu Shao-ch'i's counter-revolutionary revisionist line which has been smashed.

Chairman Mao points out, "Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle. We must heighten our vigilance. We must conduct socialist education. We must correctly handle class contradictions and class struggle, distinguish the

contradictions between ourselves and the enemy from those among the people and handle them correctly." This is our Party's basic line in the period of socialism. It is the general principle which guides all our revolutionary tasks. Revolutionary literature and art must take the Party's basic line as guide, and through the artistic models, correctly reflect the essence and main trend of the actual struggle in life, encourage people to launch uncompromising struggles against all the exploiting classes and their reactionary ideology and consolidate the dictatorship of the proletariat. But "Thrice Ascending Mount Peace" runs contrary to this. It adopts a thousand and one ways to dilute, wipe out and conceal class struggle, vigorously propagates the "theory of the dying out of class struggle" advocated by Liu Shao-ch'i and airs views opposite to the Party's basic line.

In the opera, Lao Liu of the Hsingling production brigade dishonestly sells the sick horse to the T'aofeng production brigade as a good horse, thus causing the death of the horse and sabotaging spring production. In addition, he fabricates false evidence, obtains by fraud the transportation contract, sabotages socialist economy and undermines socialism. This is a serious struggle between the two classes and the two roads in the Hsingling production brigade.

However, the concocters deliberately evade the essence of this struggle. They embellish Lao Liu, the capitalist-roader, as a person who subjectively intends to do good things for the collective, and strive to dig up the "adorable" facet in his heart so as to arouse people's sympathy and understanding for him. Through the great pains taken by the concocters, the contradictions and conflicts between the two classes and the two roads are wiped out and eliminated.

Li Yung-kuang, leader of the Hsingling production brigade, backs up Lao Liu in dishonestly selling the horse to deceive people, drawing up the contract, carrying out transportation business, working for money and developing capitalism. This is the reflection in the Party of the struggle between the two classes and the two roads in society. Li Yung-kuang is the agent of the capitalist forces within the Party, but the concocters intentionally evade the essence of this struggle, and downgrade Li Yung-kuang's error in line as "departmentalism." Through the mouth of the principal character in the opera, they also embellish him as "the good housekeeper" who "has all along made careful and detailed calculations for the production brigade and is praised by the others." Through the painstaking efforts of the concocters, the serious two-line struggle has been wiped out and eliminated. After class struggle and the two-line struggle have been dug out, there is only the "style" in "the kingdom of gentlemen" left.

On discovering that her production brigade has dishonestly sold the horse to another brigade, Ch'ing Lan, the Party branch secretary of the Hsingling production brigade, hurriedly ascends Mount Peach three times to offer her apologies. She redeems the horse and returns the money. After the death of the sick horse, she again sends to T'aofeng the big red horse which Lao Liu has recently bought. Therefore, the people in T'aofeng production brigade praise in one voice the Hsingling production brigade for its "communist style." After this disgusting and exaggerated praise and false concession, everybody

in the "kingdom of gentlemen" is satisfied, harmony is maintained in Hsingling and T'aoyuan production brigades and peace reigns everywhere.

Is this really any "communist style"? No! This is a sheet of fog carefully spread by the concocters to divert people's attention and conceal the nature of class struggle and the two-line struggle, in an attempt to disarm people ideologically amidst the beguiling cries of "style." This so-called "style" which covers up class struggle and the two-line struggle is basically not a proletarian ideology but the ideology of the exploiting classes. It is the counter-revolutionary revisionist line of Liu Shao-ch'i with "the theory of the dying out of class struggle" as its theoretical base. The "kingdom of gentlemen" in "Thrice Ascending Mount Peace" is depicted with this reactionary line. What actually is this "kingdom of gentlemen"?

As disclosed by the commentaries that applaud "A Horse," this "kingdom of gentlemen" is found not in "land of illusion" or "Arcadia," but in "T'aoyuan on earth" where Wang Kuang-mei had stayed at a selected spot. However, it is a universally known fact that under the rule of Wang Kuang-mei ten years ago, T'aoyuan was a place where the capitalist-roaders rode roughshod over the people, and the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists emerged from obscurity to eminence. There was not the dictatorship of the proletariat but the dictatorship of the landlord and bourgeois classes. In short, like the "kingdom of gentlemen" single-handedly concocted by Wang Kuang-mei ten years ago, the "kingdom of gentlemen" depicted in "Thrice Ascending Mount Peach" is an epitome of the dictatorship of the landlord and bourgeois classes which Liu Shao-ch'i craved for.

In fact, the blueprint of the "kingdom of gentlemen" had already been drawn up by Confucius more than 2,000 years ago, with only a slight difference in name. The "kingdom of gentlemen" portrayed by Confucius was a kingdom under the dictatorship of the slave-owners, who deemed that "as long as a man can subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him." In that country, everyone learned the "doctrine." "Having learned the doctrine, the superior man would love the people and the mean man would respond readily to the calls on them for service." The so-called "superior men" were the representatives of the slave-owner class, and the so-called "mean men" were the slaves. This "doctrine" was unlimited in power and too subtle to be described. It had educated the slave-owners and convinced the slaves. Therefore everybody believed in the "doctrine of the Mean" and the teachings that "forbearance is to be esteemed," "a natural ease is to be prized" and "do not do to others what you do not want done to yourself." But there was a prerequisite, namely, the slaves must bow their heads in subservience and "respond readily to the calls on them for service," make sure of the dominant position of the slave-owners and not "offend against their superiors and stir up confusion." Otherwise, the "superior men" had to "rectify them with severity" and kill them without discrimination. It can thus be seen that the "kingdom of gentlemen" which Confucius longed for all his life was not a "paradise" where everybody could lead a happy life and all classes could exist together in peace. Instead, it was the paradise of the slave-owners and the hell of the slaves.

Two thousand years later, Lin Piao and his ilk, the devout disciples of Confucius, had also delineated a blueprint for this "kingdom of gentlemen" in their counter-revolutionary "Outline of Project '571'." This called for capitulation to social imperialism in the international arena, the recruitment for use of all monsters and demons at home and the granting of "political emancipation without exception" to the handful of people under the dictatorship of the proletariat. What kind of a "kingdom of gentlemen" is this? It is a joint fascist dictatorship under imperialism and the big landlord and big bourgeois classes. The "kingdom of gentlemen" portrayed in "Thrice Ascending Mount Peach" is the artistic specimen of "restraining oneself and restoring propriety" advocated by all reactionary classes throughout the ages. The only difference is that since the "kingdom of gentlemen" described in "Thrice Ascending Mount Peach" is under the dictatorship of the proletariat, it has to disguise itself in every way so as to make it more deceptive.

III

The political intention of "Thrice Ascending Mount Peach" to reverse the verdict on Liu Shao-ch'i is focally embodied in Ch'ing Lan, the principal character in the opera.

Ch'ing Lan is a character that deserves our attention, because this character embodies the criminal intention of the concocters. In the original script "Thrice Going Down to T'aoyuan," the concocters were afraid that the audience might not understand its underlying moral and they carefully designed a woman county head named Wang, who was like a "savior." At the end of the opera, she came onto the stage from behind the scene and said that she would give T'aoyuan production brigade a big red horse. From "social education," "T'aoyuan" and "the big red horse," people will naturally know whose shadow this woman county head named Wang represents. In the revised version "Thrice Ascending Mount Peach," they probably feel that they have unmasked too much and have to give her up reluctantly. Through the trick of making her invisible, they have caused the woman county head named Wang to disappear and given her another incarnation in the person of Ch'ing Lan.

Ch'ing Lan is designed as the Party branch secretary, but in face of the attacks of capitalist forces, she does not step out courageously to lead the masses in launching counter-attacks. Instead she uses luring speeches, mixes the genuine with the fictitious and passes the doctrines of Confucius and Mencius for the "style." She only pays attention to the "condition of the horse" and neglects the condition of the enemy. She handles the important matters as trivial ones, and then eliminates the trivial matters altogether. She turns the violent struggle between the two classes, the two roads and the two lines in Hsingling production brigade into a state in which you are good, I am good and everybody is good, and the difference between the advanced and the more advanced, so as to protect the capitalist forces in continually attacking socialism. This naturally makes us recall Wang Kuang-mei, who "stayed at a selected spot" in T'aoyuan more than ten years ago. In order to push Liu Shao-ch'i's reactionary line and help the capitalist-roaders pass the test, she used with an ulterior object in view the so-called "contradiction between the four cleans and the four uncleans" to cover up the essence of the struggle between the socialist

road and the capitalist road, and turned T'aoyuan into a sinister model for restoring capitalism.

In order to divert the attention of the masses and muzzle the hoodwinked buyers of the horse, Ch'ing Lan ascends Mount Peach three times to return the money from the sale of the horse and deliver the big red horse. She shows generosity at the expense of the collective in exchange of good will, and uses material incentive to win the people's hearts. This makes us recall that ten years ago when Wang Kuang-mei stayed in T'aoyuan, in order to resist "learning from Tachai in agriculture" and "make the whole country learn from T'aoyuan," she showed generosity at the expense of the state and gave T'aoyuan a big red horse to "pave the way for her to become the empress." She turned the sum of more than 600,000 yuan from funds for national construction into the property of a small collective, and used material incentive to corrupt the broad masses of the people.

Is it possible that the close resemblance between the counter-revolutionary trails and tactics of Ch'ing Lan and Wang Kuang-mei is a historical coincidence?

The depth of Ch'ing Lan's soul is diffused with the stinking doctrines of Confucius and Mencius. Prepared to suffer any indignities in order to accomplish her task, she ascends Mount Peach three times to offer apologies and develop the "style" because she senses the "discrepancy in her work" and feels guilty that she has gone astray from Confucius' "way of loyalty and forbearance" which preaches "do not do to others what you do not want done to yourself." Li Yung-kuang is obviously an agent of the capitalist forces within the Party, but Ch'ing Lan still warmly praises him and says, "You are elderly and have braved wind and snow. Your hair has turned gray through working for the revolution. A review of the road which you have taken shows that you are the good housekeeper of our Hsingling production brigade." "In the past five years, you have helped me with sincerity and we have often had heart-to-heart talks until midnight." Isn't this for shielding Li Yung-kuang with unprincipled praise and the influence of "human nature"? Isn't this Lin Piao's theory which advocates that "the two antagonistic sides are enemies and the two conciliable sides are friends" and Confucius' "doctrine of the Mean" which advocates that "in practicing the rule of propriety, a natural ease is to be prized"? The show of compromise, harmony, loyalty, forbearance, tolerance and concession can be found everywhere in the series of words and deeds of Ch'ing Lan. This reveals that she is a living specimen of Liu Shao-ch'i's sinister "Self-Cultivation" and the devout disciple of the doctrines of Confucius and Mencius. In T'aoyuan, Wang Kuang-mei similarly peddled the doctrines of Confucius and Mencius and the sinister "Self-Cultivation." In advising the bad cadres to make restitution in money, she urged them to ride the tide of the times and practice tolerance. She said, "In making restitution in money, you suffer a small financial loss; but you have gained the support and trust of the masses, who will then select you as a cadre. So in the end, it will be to your advantage." She gave them the key and the points, and set up the ladder to help them pass the test and mount the stage once again.

Both Ch'ing Lan and Wang Kuang-mei are hypocrites and double-dealers with the depths of their souls permeated with the doctrines of Confucius and Mencius and the "sinister Self-Cultivation." They are impatient vanguards for stubbornly carrying out the counter-revolutionary revisionist line and restoring capitalism.

Engels said, "The main characters in fact represent certain classes and tendencies and therefore certain thoughts prevailing at the time. Their actions are not motivated by petty personal desires but by the historical tide on the surface of which they float." The character Ch'ing Lan embodies the counter-revolutionary ideals and wishes of the entire landlord and bourgeois classes, which aim to use their usurped power to topple the dictatorship of the proletariat and restore capitalism.

What should be pointed out is that "Thrice Ascending Mount Peach" is also very reactionary in creative thought. It vigorously peddles the "theory of no conflict," the "theory of people in the middle," opposition to the theory of "subject matter as the decisive factor," "the theory of human nature" and "the theory of the convergence of the spirit of the times," and is really replete with all the five kinds of poison. They are so carried away by success that they cry, this opera "is good because it has shattered the conventions of the model plays." This has precisely exposed their real countenance in opposing Chairman Mao's revolutionary line in literature and art and the revolutionary model plays.

IV

"Historical experience merits attention." The literary and art stage has all along been the weather station of class struggle and the struggle on the literary and art front has all along been the reflection of class struggle and the two-line struggle on the political front. The use of literature and art to oppose the Party is a stratagem customarily employed by all reactionaries.

In the early post-liberation days, when the Chinese people had just overthrown the three big mountains of imperialism, feudalism and bureaucratic capitalism and set up a new country under the dictatorship of the proletariat, the reactionary films such as the "Inside Story of the Manchu Court" and "The Life of Wu Hsün" emerged one after another. They shamelessly embellished capitalism and feudalism, advocated class capitulationism and national capitulationism and viciously smeared the revolutionary struggle of the masses of people in a vain attempt to obstruct the forward movement of the wheel of history. In 1959 after the Lushan Meeting at which our Party shattered the criminal plot of P'eng Te-huai and company who sought to usurp leadership in the Party and seize power and dismissed them from their posts, the big poisonous weed "Hai Jui Dismissed from Office" burst forth, and with Hai Jui as a mouthpiece, it aired grievances for P'eng Te-huai, in a vain attempt to reverse the verdict made in the Lushan struggle. Since the great proletarian cultural revolution, our Party has experienced the 9th and 10th two-line struggles, which have destroyed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, and the development of the revolution has gained in depth. At this juncture, the big poisonous weed "Thrice Ascending Mount Peach" impatiently jumps out to reverse the verdict and

vainly attempts to negate the great cultural revolution and the Party's line of the 9th and 10th Party Congresses.

This duplication of history which shows an astounding resemblance both in content and in form illustrates a truth: all reactionaries are reluctant to step down from the stage of history. The farther the revolution advances and the more deeply it is developed, the more the enemies seek to launch frantic counter-attacks and wage last-ditch struggle. Therefore the better the situation of the revolution appears, the more we have to raise our revolutionary vigilance. We must pay close attention to the new tendencies and new characteristics in class struggle and act judiciously according to circumstances so as to score new victories in the revolution. Under the guidance of Chairman Mao's revolutionary line in literature and art, we have arrived at, through struggle, an excellent situation in the proletarian revolution in literature and art which is marked by the revolutionary model plays and have thus brought about a blooming and prosperous scene on the socialist literary and art stage. However, the backlash of the black line in literature and art is bound to sweep the poisonous weeds onto the stage to rival us, that is, to stage rival shows. "Thrice Ascending Mount Peach" has appeared under these circumstances. Consequently, we can never slacken our revolutionary vigilance because of the excellent situation. Marxism tells us that in reversing a settled case in history, the aim of the reactionary classes is to serve class struggle in reality. They "invoke dead souls" with the aim of "bringing a new scene to world history." Today, like breaking rotten wood, the proletariat is in the course of thoroughly criticizing Lin Piao and Confucius and breaking away with all traditional concepts. The direct aim in casting forth "Thrice Ascending Mount Peach" at this juncture is a vain attempt to stem the revolutionary torrent and turn back the wheel of history.

However, all reactionaries are bound to wrongly appraise the situation and make miscalculations. The concocters and supporters of the poisonous weed could never have suspected that as soon as their counter-revolutionary "masterpiece" made its debut, it was pounced upon by the masses of workers, peasants and soldiers with sharp eyes. They can neither make any denial nor escape. Please look at the present state of China: socialism is advancing triumphantly everywhere. The clowns who vainly attempt to obstruct the great wheel of history will only be smashed to smithereens by it.

The criticism of "Thrice Ascending Mount Peach" is a struggle to defend Chairman Mao's revolutionary line and the fruits of victory of the great proletarian cultural revolution. It is also a struggle to further criticize Lin Piao and Confucius and carry through to the end the struggle in the sphere of the superstructure. We must take the Party's basic line as the key link, thoroughly launch the movement to criticize Lin Piao and Confucius, resolutely repel the backlash of the revisionist black line in literature and art and continue to do a good job in the revolution in literature and art so as to score even greater victories.

* * *

CRITICISM OF LIN PIAO & CONFUCIUS

The "Wind" and the "Grass"

by

YÜ Szu (郁思)

(Peking Jen-min Jih-pao Feb. 19, 1974)

If the wind blows, the grass will move. This is a natural phenomenon understood by everybody. However, when Confucius and Lin Piao, this pair of representatives of the reactionary exploiting classes, used the wind and the grass for an allegory of human society, they invariably considered themselves as the "wind" and the people as the "grass." They thought that as long as "heroes" like them would whip up a gust of wind, the masses would bend before it and the whole society would be transformed.

Confucius used to say: "The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it." (Confucian Analects: "Yen YÜan") Lin Piao even spoke more candidly. He blustered: "We must be the wind!" "Once the wind blows," the whole society "will change its appearance, change its appearance, change its appearance"! The arrogance of his remark sounded as though he even wanted to blow down the sky.

Even though the interpretation of history by heroes could be subject to some metaphorical exaggeration, the historical fact is another thing.

Confronted with the progress of human society, all representatives of the down-fallen class invariably think of whipping up an adverse wind, since this is the only thing they could do. However, the masses not only refuse to bend before the wind, but on the contrary, invariably insist on pushing history forward in the teeth of the adverse wind. "The people, and the people alone, are the motive force in the making of world history."

Confucius toured the various states, and moved from place to place. Everywhere he went, he was bent on whipping the wind of restoring the system of slavery. His only wish was "to revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have fallen into obscurity" and to turn back the wheel of history. In spite of his burning ambition and his effort to seek advantage for himself everywhere, things did not turn out as he had expected. He not only received rebukes and attacks from the working people, but he also encountered opposition from the newly emerging landlord class, and ran into blank walls everywhere. Consequently he could only grumble and complain "My doctrines make no way. I will get upon a raft, and float about on the sea....," and with tears streaming down his face, he wailed in despair, "My doctrine is finished." At that time the people compared him to a homeless cur.

Recruiting turncoats and deserters, Lin Piao formed factions for selfish ends. At the critical juncture of each struggle, he tried to whip up a cold wind of right opportunism, but failed to get what he wanted each time. At the Lushan Conference, he sprang forward with

impatient counter-revolutionary determination, and vainly attempted to make a gust of evil wind "keep on blowing" so that the world of the proletariat would "change its appearance." However, the masses did not bend before the wind as he had expected, but rose up instead to brave this gust of adverse wind and resolutely repudiated his counter-revolutionary fallacies. This stubborn diehard, unable to find a hiding place in the socialist motherland, could only hastily "take to the air." He ended with his broken spear sunk in the sand and became dog excreta spurned by the people.

The gusts of violent wind are gone and the hardy pine trees still stand erect on the good earth. "The forest fire cannot destroy all of them, and when the spring wind blows, they resume their growth." The whole countryside is covered with fragrant plants, which are not afraid even of fire, not to say a gust of adverse wind! As in nature, "the progress of history is governed by the general internal laws." Progress will triumph over decay, light will triumph over darkness, and the revolutionaries will triumph over the reactionaries. This is an objective law independent of man's will as well as the inevitable trend of the historical development of mankind. The broad masses of working people are those engaged in the great practice of class struggle and struggle for production, and they are the motive force behind the advance of history. All decadent and down-fallen classes invariably betray the law governing social development and are doomed to destruction. Their conceited and egotistic representatives compare themselves to the "wind" and think that they can bend the people to their will. This only serves to prove their stupidity and frailty. As regards their desire to make the proletariat and the working people follow the direction of their baton and "change" the appearance of society, this is nothing more than a conjecture in the mind of the "genius".

* * *

Professor Feng Yu-lan Criticizes Confucius' Reactionary Doctrines

(NCNA-English Peking, Mar. 9, 1974)

professor feng yu-lan of peking university recently wrote an article criticizing the reactionary doctrines of confucius.

in that article, the professor of philosophy also criticized his own past errors in worshipping confucius and advocating the method of inheriting the legacy of chinese philosophy by abstracting it from its social content.

"since the may 4th movement in 1919, to overthrow or protect 'confucius' shop' has been an important part of the struggle between the two classes and the two lines in the field of ideology", he writes. his defence of confucius, he realizes, served the big landlords, big bourgeoisie and kuomingtang reactionaries before liberation and later the counter-revolutionary revisionist line of liu shao-chi and other political swindlers.

"it is the cultural revolution that has enabled me to understand this better," the professor adds.

the article begins with a criticism of the confucian fallacy "government by virtue". it quotes these passages from confucius: "if you govern the people by virtue, you may be compared to the pole-star, which keeps its place while all the other stars revolved round it." "if you lead the people by laws, and keep them in order by penalties, they may keep away from wrong-doing, yet have no sense of shame for it; if you lead them by virtue, and keep them in order by the rules of propriety, they will have a sense of shame for wrong-doing, and live up to standard." these are confucius' explicit references to "government by virtue".

professor feng yu-lan recalls that in lecturing on the "question of inheriting the legacy of chinese philosophy" in 1958, he proposed his method of "abstracting" from chinese philosophy to counter the marxist-leninist method of class analysis. in practice, this meant ignoring the historical context, particularly the class content, while concentrating on the words and "abstract" ideas in the textual passage under consideration. he illustrates this "method" by referring to its use in "the history of chinese philosophy". in that book, he interpreted the "virtue" confucius spoke of as the moral qualities of individuals, and "the rules of propriety" as social standards, including social customs and habits and political and social institutions. therefore, "lead the people by virtue" meant to raise the moral qualities of the people to a higher level. "keep them in order by the rules of propriety" meant using social standards to control individual conduct more strictly by inculcating a sense of shame for wrong-doing.

"this gives an abstract meaning to any passage and all who revere confucius basically use this method in order to cover up class content, confuse the line of demarcation in the class struggle of that time and distort the law of development in the history of philosophy. this is not solely a question of methodology; in the final analysis it is a question of class stand, that is, on which side one stands in the struggle between the two classes and the two lines," professor feng yu-lan writes.

"during the great cultural revolution i gradually understood the significance of this teaching of lenin's: 'truth is always concrete'. the 'virtue' and 'rules of propriety' advocated by confucius have concrete content, especially important is the class content. the moral qualities encouraged by different classes have different class content. the moral qualities encouraged by the proletariat aim at serving the people, overthrowing all exploiting classes and establishing socialist and communist society. in the eyes of the exploiting classes these qualities are 'rebelling against the rulers', that is, the greatest crime. different classes also have different social standards. proletarian revolution aims at eliminating the social standards of the exploiting classes and establishing proletarian social standards.

"only after realizing this did i see that 'lead the people by virtue' and other measures confucius advocated were intended to benumb and trick the working people' so that they would neither want nor dare to oppose the existing order. the purpose was to eliminate at the root all ideas and acts of 'rebelling against the rulers'."

the article quotes lenin's teaching: "all oppressing classes stand in need of two social functions to safeguard their rule: the function of the hangman and the function of the priest. the hangman is required to quell the protests and the indignation of the oppressed; the priest is required to console the oppressed, to depict to them the prospects of their sufferings and sacrifices being mitigated (this is particularly easy to do without guaranteeing that these prospects will be 'achieved'), while preserving class rule, and thereby to reconcile them to class rule, win them away from revolutionary action, undermine their revolutionary spirit and destroy their revolutionary determination."

"confucius suggested ways and means to the rulers of that time which he intended to be more effective than the function of the hangman," the article continues. "in a certain sense and under certain conditions, the function of the priest is even more vicious than that of the hangman.

"however, confucius also regarded 'punishment' as indispensable. at that time the state of cheng used soldiers to suppress 'robbers', to 'kill all of them'. confucius

approved of this, saying: 'excellent'. when confucius himself was in power he had shaocheng mao killed."

the article goes on to deal with the reactionary concepts of "superior men" and "inferior men" advocated by confucius. it recalls that when a disciple of confucius said that he wanted to learn farming and vegetable growing, confucius spurned him as an "inferior man". confucius said: "fan hsu (fan chih) is indeed a mean person exclamation if the ruler loves propriety, the common people will not dare to be irreverent. if he loves righteousness, they will not dare to disobey. if he loves sincerity, they will not dare to hide what is in their minds. if he does all this, the common people will flock to him from all quarters, carrying their children on their backs. what need has he to know farming?"

confucius plainly took sides as regards the class antagonism in the society of that time. one class he called "superior men", "those above" (meaning the rulers, the oppressors) who did not do farming. opposed to them were the "inferior men", "those below", "the common people" who tilled the land (that is, the working people who were governed, oppressed and exploited).

the references to loving propriety, righteousness and sincerity are the affair of "those above" who "govern the people". the aim was to ensure that the people "will not dare" not to revere, obey and toil honestly for "those above". this is the kernel of "leading the people by virtue".

"confucius used 'will not dare' three times in relation to the people. this fully exposes the vicious countenance of the 'superior man'," professor feng yu-lan writes.

he goes on to criticize the "benevolence" preached by confucius relative to "superior men". confucius said that "once self-restraint and return to the rites are achieved", all under heaven will submit to such men of "benevolence". by "superior men" confucius referred precisely to the slave-owning aristocrats. for according to confucius' descriptions, these "superior men" dealt with "inferior men" exactly as the slave-owners acted toward the slaves. the relation between "superior men" and "inferior men" was exactly the relation between slave-owners and slaves. in slave society, slaves were viewed as no more than a productive tool, which had nothing to do with virtue. for the slave-owners the only "virtue", if there was any, in slaves was obedience to the orders of the slave-owners. confucius' ideas reflected these relations of production.

the article states: "in the past, some people, including myself, when speaking of confucius' 'benevolence', imagines that confucius also conceived of the ideas of 'equality and fraternity', that confucius had discovered

'man'. it seemed as if a philosopher could hatch ideas from his brain in isolation from the relations of production in his time. this is impossible, an idealist conception of history, not a materialist one.

"i used to explain confucius' 'love people' as meaning love for all people without distinction. but confucius could not think of the 'superior man' as loving all people without distinction. those confucius did love were in fact a handful of slave-owning aristocrats.

"in feudal society after the han dynasty, confucius became the 'supreme master' of feudal ideology. later, yuan shih-kai and chiang kai-shek, as well as liu shao-chi, lin piao and company, continued to worship confucius. this is because all of them advocated that exploitation and oppression were justified and rebellion was unjustified."

in the confucius temple in chufu, shantung province, there are inscriptions on stone tablets recording the honours bestowed posthumously on confucius by emperors of various dynasties, the article continues. one inscription, written during the yuan dynasty, eulogizes confucius' "meritorous deeds" for the feudal ruling class, which in fact serves to expose confucius' crimes against the working people.

the inscription begins with: "it is said that the rule of the sovereigns before confucius were not elucidated if not by confucius (that is to say, confucius "summed up" the experience of the rulers before him in exploiting and oppressing the people). those sovereigns after confucius could have nothing to abide by but for confucius (that is to say, confucius laid down the reactionary principles, the "sacred way", for the exploiting classes after him to exploit and oppress the working people). this inscription ends with: "alas exclamation the kinship of father and son, the relationship between a sovereign and his ministers will always depend on reverence for the sacred way (this shows that the gist of the 'sacred way' is to tighten control over the labouring people). how can the immensity of heaven and earth and the brightness of sun and moon exhaust the excellence of the celebrated sayings (of confucius) (that is to say, confucius had a series of doctrines to justify this control). may we rely on the divine transforming force to protect the succession of the royal thrones of yuan (that is, to maintain the rule of the yuan dynasty by using confucius' doctrines to benumb and cheat the labouring people)?" this inscription, in fact, serves to expose the reactionary essence of confucius' doctrines and the political objective of various feudal dynasties in eulogizing confucius. chiang kai-shek, liu shao-chi and lin piao glorified confucius for the same purpose.

professor feng yu-lan writes: "the 1957 forum on the history of chinese philosophy and the tsinan conference in 1962 to commemorate confucius manifested the revisionist trend of the time to return to the old. at the forum on the history of chinese philosophy, i advocated the 'abstract' method of inheriting the past against the marxist method of class analysis. at the tsinan conference, i spread the viewpoint on confucius that i had elaborated in the 'new edition of history of chinese philosophy'. i argued that confucius was the ideological representative of the feudal landlord class and that the 'benevolence' he preached had a general significance and had played a progressive role at that time. all these strengthened the deification of confucius to serve the revisionist line."

at the end of the article, professor feng yu-lan writes: "educated by the great cultural revolution, i have come to understand confucius better. with chairman mao at the helm, a new revolution is going on regarding the study of the history of chinese philosophy. i am now nearly 80. after spending half a century studying and teaching the history of chinese philosophy, i think it is a great happiness for me to be able to witness this great revolution, and to take part in it. i will follow chairman mao's teachings, conscientiously study marxism-leninism-mao tsetung thought, remould my world outlook, and revise the published section of the 'new edition of history of chinese philosophy' and complete the unfinished portions so as to make some contribution to china's socialist revolution and construction."

Peking Press Carries Articles by Chinese Women Criticizing Lin Piao and Confucius

(NCNA-English Peking, Mar. 9, 1974)

peking newspapers have for days devoted full pages to articles by women workers, peasants, soldiers and intellectuals condemning lin piao for taking over confucius' concept "restrain oneself and return to the rites" in an attempt to restore capitalism. the articles also refute the slanders confucius and lin piao hurled on women.

the "people's daily" has an article entitled "road of tachai is road of struggle" by kuo feng-lien, secretary of the tachai brigade party branch. it criticizes confucius' reactionary "doctrine of the mean" which lin piao peddled.

she said: "in class society, the struggles between antagonistic classes, between slave-owners and slaves, landlords and peasants, and capitalists and workers, are life-and-death struggles. they have nothing to do with the 'doctrine of the mean' and impartiality. the sole aim of lin piao in peddling the 'doctrine of the mean' was to benumb the fighting will of the revolutionary people and make it easier for him to restore capitalism and turn the wheel of history back."

kuo feng-lien was the former leader of the well-known "iron girls" team of tachai. reviewing the road the tachai brigade has traversed over the past two decades, she said: "guided by chairman mao's revolutionary line, the poor and lower-middle peasants of tachai have built up a new socialist tachai through unceasing struggles against class enemies, revisionism, capitalist tendencies, and bourgeois ideas and by breaking with traditional concepts.

"though the lin piao anti-party clique has been smashed, the overthrown class enemies are not reconciled to their defeat and still want to have a trial of strength with us. there are still struggles between the two classes, the two roads and the two lines, and there is still the danger of a capitalist restoration. we cannot bring about communism unless we persist in struggle in line with the communist philosophy of struggle."

under the banner headline "women are taking active part in struggle to criticize lin piao and confucius," the "people's daily" yesterday carried a full page of articles by women. among the writers are hsiao yin-chen, a worker and member of the party committee of the shanghai chiuhsin shipyard, li tang-ying, party secretary of a production brigade in meihsien county in south china's kwangtung province, piao ching-hsin (korean nationality), deputy leader of the militia company of a production brigade in northeast china's kirin province, and choma (tibetan) and hsu feng-ying (han), tannery workers in the tibet autonomous region.

the articles criticize the slanders spread by lin piao and confucius about women, and praise chinese women for their great contributions in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

"slaves want to rise in rebellion and women want to make revolution" is the title of an article by tu chin-fang and five other actresses from the peking opera troupe of china. the article says that the ruling classes of old china had their own superstructure to maintain their reactionary rule. "men are superior to women", "the three cardinal guides and the five constant virtues" and other ultra-reactionary ethics were a part of that superstructure. the reactionary ruling classes always paid great attention

to ideology. many poisonous weeds (bad plays) spreading the doctrines of confucius and mencius were staged. they were aimed at influencing the public opinion so as to perpetuate the feudal ethics and consolidate the dictatorship of the landlord and capitalist classes.

the article says: lin piao hoisted confucius' tattered banner reading "restrain oneself and return to the rites" and trumpeted feudal ethics in an attempt to change the party's basic line, subvert the dictatorship of the proletariat, restore capitalism and establish a fascist dynasty of the lin family. lin piao and company plotted to undermine the revolution in literature and art and re-stage the poisonous weeds so as to create public opinion for a restoration of capitalism.

the writers of the article praise the great victory of chairman mao's proletarian line on literature and art, and take pride in being able to play worker-peasant-soldier heroes in peking operas.

the "kwangming daily" has articles by a woman oil drilling team at the taching oilfield, shen chi-lan, national woman model worker in agriculture, and wu hsiu-mei, one of china's first women pilots and deputy squadron leader of the air force of the chinese people's liberation army. the articles criticize the reactionary fallacies of lin piao and confucius concerning women and praise the women of new china for their contributions in the three great revolutionary movements, quoting chairman mao's teaching: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too."

the writers of the articles pledge to play the role of "holding up half of the sky" in the current political and ideological struggle to criticize lin piao and confucius, thoroughly criticize the doctrines of confucius and mencius advocated by lin piao, and carry the socialist revolution in the superstructure through to the end.

How South China Production Brigade Criticizes Lin Piao and Confucius

(NCNA-English Kwangchow, Mar. 9, 1974)

a production brigade in south china's kwangtung province has severely criticized lin piao for using the doctrines of confucius and mencius to further his attempt to restore capitalism. the criticism has helped cadres and commune members perceive the ultra-right essence of lin piao's revisionist line more clearly and deepened their understanding of the party's basic line for the historical period of socialism.

the party branch of the shuitou brigade, tali people's commune, is in the van of the movement. cadres and commune members study together and closely link the criticism with class struggle and the struggle between the two roads and two lines in the countryside.

led by the party branch, cadres and commune members studied relevant teachings of marx, engels, lenin and stalin and chairman mao, recalled the suffering of the working people in their village before liberation, contrasted it with their present happiness and reviewed the history of the two-road struggle in the countryside. they concluded that all reactionaries used the doctrines of confucius and mencius to rule the working people and that by advocating the sinister notion "restrain oneself and return to the rites", lin piao attempted to restore capitalism and throw the working people back into the abyss of misery.

at one meeting, an elderly poor peasant woman, yeh lan-mei, exposed the crimes of the landlords in persecuting and exploiting her family and other working people in the old society. this aroused people's anger. one after another, cadres and commune members poured out their grievances in the old society, spoke of their happiness in the new society, and criticized the doctrines of confucius and mencius and lin piao's revisionist line. with profound proletarian feelings, they extolled chairman mao's revolutionary line and socialism. this strengthened their determination to take the socialist road.

criticizing "the doctrine of the mean" peddled by confucius and lin piao, cadres and commune members pointed out that lin piao aimed to lull the fighting will of the people so that he could be free to restore capitalism.

they reviewed the class struggle in their village. some landlords and rich peasants had advocated "the doctrine of the mean", saying: "of all things, harmony is to be prized" and "no government can maintain its rule forever, but human relationship lasts. why should we do harm to that relationship?" they pretended to be obedient, nodding and bowing to cadres and peasants. but they cursed

the socialist system behind people's backs and kept records in expectation of a come-back. some bad elements had attempted to sabotage the collective economy. and cadres and commune members had waged an uncompromising struggle against the class enemies.

the speakers pointed out: "since the class enemies are making constant attacks on socialism, we must never make compromises. we must adhere to the philosophy of struggle and hit hard at the disruptive activities by the class enemies and further consolidate the dictatorship of the proletariat."

cadres and commune members recalled how the local labouring people, under the leadership of chairman mao and the communist party, fought against the reactionaries before liberation. this plus their experiences in class struggle, the struggle for production and scientific experiment after liberation gives the lie to the reactionary idealistic conceptions of history advocated by lin piao and company, namely, the theory of innate genius, innate knowledge and "heroes are the makers of history".

sixtytwo-year-old yang pai-sheng was a bugler in the labouring children's corps during the first revolutionary civil war. he said at a criticism meeting: "during the first revolutionary civil war, the peasant red guards waged heroic struggles against the landlords' counter-revolutionary troops and abolished the exorbitant rent and taxes. the glorious history written by the labouring people with their blood under the leadership of the party proves that the masses, and the masses alone, are the real heroes."

condemning the slanders lin piao and confucius hurled at the labouring people, many cadres and commune members related the great changes that had taken place in the brigade since liberation. it now has tractors and power-driven irrigation facilities. grain output tops nine tons per hectare. life of the commune members has greatly improved. these achievements show the strength of the people.

cadres and commune members also criticized mencius' reactionary view trumpeted by lin piao, "those who work with their minds govern, those who work with their hands are governed." the criticism enhanced commune members' enthusiasm for production and encouraged the cadres constantly to take part in collective productive labour.

Shanghai Young Workers Study Group Criticizes Ultra-Right Essence of Lin Piao's Counter-Revolutionary Revisionist Line

(NCNA-English Shanghai, Mar. 10, 1974)

a study group of young workers in shanghai has used its study of lenin's "imperialism, the highest stage of capitalism" to deepen the criticism of the ultra-right essence of lin piao's counter-revolutionary revisionist line.

in the movement to criticize lin piao and confucius, a movement initiated and led by the great leader chairman mao, this group at the shanghai factory turning out barbers' equipment applied the stand, viewpoint and method lenin used in criticizing the renegade kautsky to analyse the programme of the renegade and traitor lin piao for a counter-revolutionary restoration based on confucius' programme "restrain oneself and return to the rites".

the criticism has deepened the love of the young workers for socialism and their hatred for capitalism. they are determined to continue the revolution and fight restoration, go on advancing and oppose retrogression, and strive to consolidate and develop the fruits of the great proletarian cultural revolution.

actively responding to the call "read and study seriously and have a good grasp of marxism", the group of more than 20 workers has kept up spare-time study for over three years. the marxist-leninist works they have read include "manifesto of the communist party", "the civil war in france", "critique of the gotha programme", "ludwig feuerbach and the end of classical german philosophy", "the state and revolution" and chairman mao's five philosophical works and his other writings. the group held a spare-time study class early this year to study lenin's "imperialism, the highest stage of capitalism".

study lenin's analysis of the essence of imperialism, see through the ultra-right essence of lin piao's "self-restraint and return to the rites"

the group at one time concentrated on this paragraph from lenin's work: "kautsky broke with marxism by advocating in the epoch of finance capital a 'reactionary ideal,' 'peaceful democracy', 'the mere operation of economic factors,' for objectively this ideal drags us back". then the young workers had lively discussions on lin piao and confucius in relation to concrete struggles. they said: "the paragraph is not only sharp criticism of kautsky, but a sword against lin piao and the doctrines of confucius and mencius. confucius clamoured for 'self-restraint and return to the rites' more than 2,000 years ago and tried to reverse the situation of 'the rites

lost and the music ruined' of the crumbling slave-owning system. he dreamed of 'reviving states that were extinct, restoring families that had lost their positions, and calling to office those who had fallen into obscurity' and restoring the slave-owning system of the western chou dynasty. lin piao clamoured for 'self-restraint and return to the rites' while scheming to usurp party leadership and seize state power to establish a feudal, comprador and fascist lin dynasty. he took the restoration of capitalism as his goal. both the 'return to the rites' preached by lin piao and confucius and the 'reactionary ideal' advocated by kautsky were aimed at turning back the wheel of history."

how did lenin criticize kautsky's line? the group re-studied lenin's analysis of the essence, features and basic contradictions of imperialism and the objective law governing the origin, growth and inexorable decline of imperialism. lenin pointed out: imperialism is "moribund capitalism", "the eve of the social revolution of the proletariat". "the questions as to whether it is possible to reform the basis of imperialism, whether to go forward to the further intensification and deepening of the antagonisms which it engenders, or backwards, towards allaying these antagonisms, are fundamental questions in the critique of imperialism." this teaching of lenin's helped to reveal the true features of kautsky who opposed violent revolution and did his best to protect rotten and moribund imperialism from destruction, thus degenerating into an ignominious renegade to the proletarian revolution.

the young workers came to understand the marxist-leninist viewpoint that whether a line is revolutionary or counter-revolutionary depends on whether it conforms to or goes against the law of historical development and the fundamental interests of the broadest masses. a marxist-leninist analysis of lin piao's line shows clearly that lin piao tried to negate the fruits of the revolutionary struggle of the chinese people over the past decades, deeply hated and objected to the great proletarian cultural revolution, frenziedly attempted to strangle emerging new socialist things, dreamed of restoring the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists, surrendered to soviet revisionism, acted in opposition to correct principles and launched vengeful counter-attacks on the people. in a little over two months from october 19, 1969 to january 1970, lin piao and one of his sworn followers wrote on four scrolls "of all things, this is the most important: to restrain oneself and return to the rites", and they regarded as most important the restoration of capitalism. this fully shows that lin piao's line was an out-and-out revisionist ultra-right one.

turning to the lessons to be drawn from the restoration of capitalism in the soviet union, the young workers said: "in the soviet union under revisionist rule today, there are jails everywhere, special agents

do as they like and the soviet privileged stratum is in the saddle. just as chairman mao pointed out: "the rise to power of revisionism means the rise to power of the bourgeoisie."

through study and criticism, the young workers wrote articles to criticize "restrain oneself and return to the rites". many workers wrote criticism articles till late at night. some workers participated in criticism meetings although they were ill.

study lenin's criticism of idealism and metaphysics, expose lin piao's theoretical basis for "restrain oneself and return to the rites"

listing kautsky's opportunist views which lenin criticized and comparing them with those of lin piao and confucius and mencius, the young workers drew the conclusion that those who agitated for restoration and retrogression all took idealism and metaphysics as their spiritual pillar. kautsky and his like, for instance, regarded the handful of financial oligarchs as "super-men" who decided the fate of the world and the workers as "rustics" who cried only for bread; confucius and mencius spread the theory that "everything is decided by heaven" and alleged that "if there were no superior men, there would be no one to govern the rustics. if there were no rustics, there would be no one to feed the superior men"; lin piao boasted of himself as "particularly brilliant" and a "genius", and compared himself to a "heavenly horse" and "king wen" to provide a theoretical basis for usurping party leadership and seizing state power. kautsky, the inventor of the theory of "ultra-imperialism", alleged that permanent peace could be ensured on condition that internationally united finance capital replaced rivalries by national finance capitals, and the workers went along. confucius and mencius preached "harmony is to be prized". and harping on the same tune, lin piao spread "guard against exceeding proper limits in antagonism, or unity will be destroyed" and viciously cursed us as going to extremes in the struggle against revisionism.

lenin in "imperialism, the highest stage of capitalism" stripped kautsky of his camouflage politically and examined and repudiated him ideologically. lenin pointed out: "evasion of existing contradictions, forgetting the most important of them, instead of revealing their full depth -- such is kautsky's theory, which has nothing in common with marxism". this paragraph incisively delineates kautsky's vile opportunist features. he negated contradictions and covered up the true nature of things in order to oppose progress and revolution. in an attempt to restore capitalism, alter the party's basic line for the entire historical period of socialism and realize his criminal plot of "restraining oneself and returning to the rites", lin piao did his utmost to preach "born with knowledge", "genius", and peddled

"the doctrine of the mean", "the dying out of class struggle" and the reactionary theory of "productive forces."

the breach between the subjective and objective and the separation of knowledge from practice are common ideological characteristics of all the representatives of the reactionary classes because they are extremely weak politically and "they need to deceive themselves as well as others, or else they could not carry on". the workers said: when lin piao alleged that "the process of doing things is from the subjective to the objective", he was viewing things of the world in a "reversed" way, and he was in a dark corner fondly dreaming of restoring capitalism, of "the heavenly horse flying through the skies, solitary and free". however, a dream is but a dream. his dream of "the heavenly horse flying through the skies" came to nothing and he ended up ignominiously.

an analysis of the theoretical basis of the precept "restraining oneself and returning to the rites" led the workers to recognize that a political line is decided by a given world outlook. reactionaries, who stand for retrogression and restoration, are all idealists. the workers are thus determined to eliminate every bit of idealism, raise their ability to judge things, resolutely dam the counter-current of restoration, and reject and criticize reactionary trends of thought in society.

> study lenin's analysis of revisionism's social basis, be clear about the class roots of lin piao's preaching about "self-restraint and return to the rites"

in the course of the study, one young man asked: "those scoundrels confucius and lin piao lived more than 2,000 years apart, and lin piao and kautsky lived in lands thousands of miles from each other. why then did they sing the same tune and follow the same path?" to clarify this, the workers selected the eighth chapter of "imperialism, the highest stage of capitalism" and the fifth part of the preface to the french and german editions, and chewed them over. there, lenin made a penetrating analysis of the social basis of revisionism, pointing out that it is the stratum of "labour aristocracy" bribed by the capitalists, a "stratum of bourgeoisified workers, ... who are quite philistine in their mode of life, in the size of their earnings and in their entire outlook", and who are the "agents" and "lieutenants" of the bourgeoisie in the working-class movement. these flunkeys fostered by the bourgeoisie naturally cannot produce anything new, but pick up some rubbish from the imperialist and feudal garbage heap of history and, after some embellishment, talk it up everywhere to deceive the people. the doctrines of confucius and mencius are doctrines of retrogression and restoration, venerated as holy writ by subsequent reactionary rulers for more than two millennia. in their bid to restore capitalism, lin piao and company inevitably revere such doctrines as priceless treasures.

lenin incisively pointed out that revisionism was not a national, but an international phenomenon, an international trend of thought. lin piao's revisionist line of "restraining oneself and returning to the rites" was precisely a hodge-podge of this international revisionist trend of thought and the ideology of the exploiting classes prevailing in china for thousands of years. the young workers said: "no wonder that the soviet revisionists in moscow are putting on ugly performances of defending confucius and wildly attacking our struggle to criticize lin piao and confucius. for lin piao, the soviet revisionists, kautsky and confucius whose reactionary class nature is identical and whose ideological system runs in a continuous line, were a string of poisonous gourds on an ancient vine. lin piao's preaching of 'restraining oneself and returning to the rites' reflected in a concentrated way the wishes of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and imperialism, revisionism and all reaction to stage a counter-revolutionary restoration in china." through the study and criticism, the young workers see that revering confucius means revering imperialism and revisionism. criticizing lin piao and confucius is a war declared on feudalism, capitalism and revisionism, a heavy blow at imperialism, revisionism and reaction, a serious class struggle and a thoroughgoing revolution in the ideological realm.

in the course of criticizing lin piao and confucius, the young workers see that in the period of socialism, the struggle will be a long one between progress and retrogression, restoration and counter-restoration, the proletariat and the bourgeoisie, marxism-leninism and revisionism, and between materialism and idealism. to fight, one needs weapons; to criticize, one needs to study. the workers are determined to arm themselves with marxism-leninism-mao tsetung thought and carry the struggle to criticize lin piao and confucius through to the end.

Central China Coal Miners Criticize Reactionary Historical Viewpoint Spread by Confucius, Lin Piao

(NCNA-English Chengchow, Mar. 10, 1974)

workers and cadres of the half-century-old chiaotso colliery in central china's honan province, have criticized the idealist conception of history preached by confucius and lin piao that "the highest are the wise and the lowest are the stupid".

a representative of the slave-owning class, confucius asserted that the slave-owning aristocrats were "superior men" who were born "wise" and that the labouring people were born "stupid" and "mean". taking over his sinister trash, the renegade and traitor lin piao palmed himself off as "born with knowledge", a "genius" and even a "super genius" and slandered the masses of people as "stupid" and backward "rabble". these two sang the same tune, although separated by more than two thousand years.

after studying teachings by marx, engels, lenin and stalin and by chairman mao, chao yu-hsiang, a miner who is now deputy secretary of the party committee of the chutsun mine, analysed the historical background against which confucius and lin piao made these reactionary statements. he pointed out: "in the later stage of the spring and autumn period (770-476 b.c.) the slaves rebelled quite often, and the feudal forces were rising. representing the interests of the slave-owning aristocracy, confucius (551-479 b.c.) supported suppression of slave uprisings by armed force and harsh punishment. he did all he could to spread his theory that 'the highest are the wise and the lowest are the stupid', to attempt to hoodwink the labouring people and make them submit to the reactionary rule of the slave owners and preserve the decadent slave-owning system.

"lin piao and company also raised this clamour in a vain attempt to turn the labouring people into docile tools who would not oppose them or struggle against the revisionist line they pushed. their aim was to restore capitalism. they were day-dreaming exclamation"

who are the wisest? a young tunnelling worker of the chiaohsi mine said: "it is the workers, peasants and soldiers with rich practical experience who are the wisest; confucius, lin piao and all reactionaries are the most stupid. confucius lived like a parasite. he did no physical work and could not recognize the five grain crops. lin piao was a big party tyrant and warlord who read no books, newspapers or documents and had no learning at all.

"knowledge comes from practice. 'the lowly are most intelligent; the elite are most ignorant'. the chungmatsun mine was designed by foreign 'experts' after liberation. they neither made any on-the-spot survey nor consulted the workers. it took four years, and considerable funds and manpower to build the mine. but designing was done behind closed doors without careful regard to the circumstances and the mine was damaged by underground water.

"during the cultural revolution the workers, cadres and technicians have criticized revisionism and freed their minds of blind worship for foreign technology. they are more consciously taking the road of self-reliance and hard struggle. acting upon chairman mao's concept that practice comes first, they investigated conditions in the mine and used varied means to free the mine of water. in addition, they re-designed 35 of the 37 major projects and renovated the other two. the once abandoned mine again went into production."

in their criticism, workers and cadres of the chiaotso colliery pointed out: "lin piao and confucius alleged that 'history is made by heroes.' this is turning history upside down and distorting reality."

hsiung teh-lin, a national model worker who took part in the 1925 strike of the chiaotso coal miners, vehemently denounced the slanders spread by lin piao and confucius against the working people. he said: "when the imperialists controlled our colliery, they trampled us underfoot. we were oppressed politically and exploited economically. under the leadership of the communist party, we miners got organized and rose up in 1925 to fight against the oppressors. we demanded higher wages, shorter working hours and no more beatings and insults and freedom of the person. this strike was known throughout the country. at first, the capitalists rejected our demands. we united as one man and persisted in struggle for more than six months, and they had to accept our demands in the end.

"in his brilliant article written in 1926 'analysis of the classes in chinese society', chairman mao praises our strike and points out the workers of china 'are particularly good fighters'. under the leadership of chairman mao and the communist party, we the chinese people drove out imperialism, overthrew the kuomintang reactionaries and won liberation. who are the heroes? the labouring people are the real heroes. lin piao and confucius moved against the tide of history and tried to hold back and alter the course of history by tricks, but the on-rushing wheel of history crushed them all."

INDUSTRIAL DEVELOPMENT

Northeast China Heavy Industrial Center Develops Light Industry

(NCNA-English Shenyang, Mar. 9, 1974)

Light industry in northeast china's heavy industrial centre of liaoning province produced over 80 per cent more output value in 1973 than in 1965, the year before the great proletarian cultural revolution began.

the province used to depend on other places for many light industrial products. it has gone a long way toward achieving self-sufficiency. the output of detergent, nylon and chinlon socks and plastic shoes has increased a dozen times, enabling the province to supply other places with its surplus.

liaoning province is now mass-producing more than 2,300 kinds of new products, including polyester and polyacrylonitrile fibre knitwear. the quality of glass ware, letterpress paper, newsprint, gourmet powder, pressure aluminium pots, flannel, sewing machines and transistor radios has been greatly improved. the province also produces more than 80 varieties of goods specially for its korean, mongolian and other minority nationality inhabitants. they include coloured silk satins and brocades, saddles, kitchen utensils, pipes and silver ornaments.

during the cultural revolution and the movement to criticize lin piao and rectify the style of work, the liaoning provincial committee of the chinese communist party and the party committees at various levels conscientiously studied chairman mao's teachings and condemned the counter-revolutionary revisionist lines peddled by liu shao-chi and lin piao. they summed up experience in running industry and recognized more clearly the great significance of developing light industry.

in shenyang, a major heavy industrial city, many machine-building factories guided by the municipal industrial departments joined efforts to provide machinery and technical know-how to light industry. their efforts helped the city produce detergent, polyvinyl chloride, fibre plates, oil cracking by-products, paper pulp, viscose fibre and other goods. a polyester workshop of a chemical fibre plant was completed in three months with help from more than 30 factories.

output value of light industry in 1973 accounted for 31.8 per cent of the city's total industrial output value, double the 1965 percentage.

the province has made full use of the heavy industrial resources to develop light industry. penchi, northeast

china's famous coal and iron city, has produced various kinds of chemical and metal products for daily use, including polyester and polyacrylonitrile fibre made of industrial waste and petro-chemical by-products. in 1972 and 1973 the value of light industry rose annually by over 20 per cent.

rural people's communes in many places are encouraged to increase agricultural side-line production to provide raw material for light industry. under the unified leadership of the municipal revolutionary committee, the border city of tantung has opened farms to grow reeds, strawberry and hops and breed silk-worms. the city is now self-sufficient in a number of raw materials. its light industrial output value in 1973 was double the 1965 figure.

the province follows the principle of self-reliance and hard work in developing light industry. a mass technical innovations campaign was launched to tap the potential of old factories. more than 11,000 technical innovations were made in the province in 1973 alone. textile workers have built 16 small chemical fibre plants and workshops, making all the equipment themselves. these plants and workshops are now producing five kinds of chemical fibres, including polyester and chinlon.

SPRING FARMING

Spring Farming in Full Swing in North China Hsien

(NCNA-English Taiyuan, Mar. 9, 1974)

spring farming is in full swing in the midst of the movement to criticize lin piao and confucius in north china's hsiyang county where the tachai production brigade, national pace-setter in agriculture, is located. the people of the county are determined to implement chairman mao's great strategic principle "dig tennels deep, store grain everywhere, and never seek hegemony" and do spring farming well to win another good harvest this year.

the movement to criticize lin piao and confucius has helped the cadres and commune members see more clearly their own strength and fired them with revolutionary enthusiasm. chen yung-kuei, secretary of the county party committee said: "the revolution advances when we persist in struggle. in order to develop agriculture, it is necessary for cadres to go to work at the grassroots

levels." after spring farming started, more than 700 county and commune cadres went to villages, where they worked and studied with the masses and criticized lin piao and confucius together.

the county has a population of 200,000 and a labour force of 72,000, but 83,000 people are participting in spring farming. they are busy ploughing, loosening soil, levelling land and applying manure. the county collected 1,550,000 tons of manure last winter and half of it was sent to the fields before spring farming began. the tachai commune applied 90 tons of manure to each hectare of farmland.. commune members say: "we are determined to do spring farming well because we farm for the revolution and want to grow more grain for socialism."

displaying the revolutionary spirit of self-reliance and hard struggle, the peasants went all out to build irrigation and other farm improvement works after they defeated dry spells and won a good harvest last year. they have built 65,000 metres of embankments and 12,000 metres of culverts, removed 36 hillocks, terraced 5,600 hectares of hillsides, added 1,300 hectares of irrigated fields and turned 4,000 hectares into fields that give stable yields despite dry spells and waterlogging.

the county trained tens of thousands of activists for scientific farming last winter. they criticized the fallacies of "innate genius" and "innate knowledge" spread by lin piao and confucius and carried out large-scale scientific experiments. they drew up better sowing plans and adopted new good strains of maize, kaoliang (chinese sorghum), millet and soyabean bred in the last two years. throughout the county, 2,000 tons of seeds underwent germination tests before sowing. the tachai commune has trained over 140 activists for scientific farming and formed 21 scientific experimental groups. commune members say: "inspired by the movement to criticize lin piao and confucius, we'll carry out scientific experiments on a large scale to win another good harvest this year."

****
* FOREIGN RELATIONS *
****

CHINA AND BELGIUM

Photo Exhibition on China's New Archaeological Discoveries Held in Brussels

(NCNA-English Brussels, Mar. 9, 1974)

a photo exhibition on the new archaeological discoveries in china was held at the grand hall of the royal art and historical museum here yesterday under the joint sponsorship of the museum and the belgium-china association.

over 150 people of various circles in belgium attended the opening ceremony.

there were over 100 photos on china's new archaeological discoveries at the exhibition which was scheduled to last over one month.

CHINA AND CANADA

Canadian Ex-Minister of Industry and Commerce Leaves Peking for Home

(NCNA-English Peking, Mar. 9, 1974)

jean luc pepin, ex-minister of industry and commerce of canada and general manager of interimco ltd., and his party wound up their visit in peking and left for home by air today.

yao yi-lin, chinese vice-minister of foreign trade, met with jean luc pepin and the other canadian guests while they were in peking. wang yao-ting, chairman of the china council for the promotion of international trade, met and feted the canadian guests. jean luc pepin had business talks with chinese departments concerned.

jean luc pepin and his party arrived in peking on february 25 for a friendly visit to china at the invitation of the china council for the promotion of international trade.

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Visiting Group of Ainu Nationality of Hokkaido

(NCNA-English Peking, Mar. 9, 1974)

liao cheng-chih, president of the china-japan friendship association, today met and had a friendly talk with the visiting group of ainu nationality from hokkaido of japan led by tadashi kaizawa.

present were sun ping-hua, secretary-general of the china-japan friendship association, and others.

the visiting group arrived in peking on the evening of february 20 at the invitation of the china-japan friendship association. during its stay here, the group was honoured at a banquet given by wang yun-sheng, vice-president of the china-japan friendship association. the japanese guests also visited schools, factories and people's communes in silinhot of the inner mongolian autonomous region, shanghai and soochow.

they had cordial conversations with teachers and students of minority nationalities of the central institute for nationalities in peking and mongolian poor and lower-middle herdsmen in silinhot.

the visiting group will leave peking for kwangchow on march 11 before going home.

Chinese Vice Premier Meets Japanese Women Scientists' Delegation

(NCNA-English Peking, Mar. 10, 1974)

teng hsiao-ping, vice-premier of the state council, met and had a friendly conversation here this morning with the japanese women scientists' delegation. leader of the delegation is midori yamada and deputy leader mikiko shima.

the members of the delegation attending the meeting were mitsuko kikuchi, mitsuko ambe, minako tanaka, izumi ono, haruko kakutani and hidesuke okabe.

present were chou pei-yuan, vice-chairman of the scientific and technical association of the people's republic of china, and his wife wang ti-chen; sun ping-hua, secretary general, and lin li-yun, council member, of the china-japan friendship association; and chinese women scientists chiao lin, teng shu-hui, chen ping and liu ching-yi.

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker Arrives in Peking

(NCNA-English Peking, Mar. 9, 1974)

khalid salih al-ghuneim, speaker of the national assembly of kuwait, his wife and two other members of his party arrived in peking by air this evening on a friendly visit to china at the invitation of the standing committee of the national people's congress of the people's republic of china.

the distinguished kuwaiti guests were met at the airport by ngapo ngawang jigme, vice-chairman, and wu hsin-yu and lo shu-chang, members, of the standing committee of the national people's congress; chang chieh, leading member of the chinese islamic association, and others.

accompanying speaker al-ghuneim and his wife to peking was qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking.

also present at the airport were mrs. al-yagout, another official of the kuwaiti embassy and diplomatic envoys and officials of other arab countries in peking.

upon their arrival in and departure from kwangchow this afternoon, speaker al-ghuneim and his wife were greeted and seen off by lin li-ming, vice-chairman of the kwangtung provincial revolutionary committee, and liu kuei-lan, vice-chairman of the kwangchow municipal revolutionary committee.

Premier Chou En-lai Meets Kuwaiti National Assembly Speaker and Wife

(NCNA-English Peking, Mar. 10, 1974)

premier chou en-lai met in the great hall of the people here tonight with khalid salih al-ghuneim, speaker of the national assembly of kuwait, and his wife, and the other distinguished kuwaiti guests salem al-mudhaf and farid zabbal who are accompanying the speaker on his visit to china. they had a cordial and friendly conversation and posted for pictures.

ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, was present on the occasion.

present were qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy here, and his wife.

on hand were wu hsin-yu, member of the n.p.c. standing cimmittee, and lin ai-li, li liu-ken and lien cheng-pao.

Chu Teh, Chou Chien-jen, Ngapo Ngawang Jigme Meet Kuwaiti National Assembly Speaker and His Wife

(NCNA-English Peking, Mar. 10, 1974)

chairman chu teh and vice-chairmen chou chien-jen and ngapo ngawang jigme of the standing committee of the national people's congress here this evening met with khalid salih al-ghuneim, speaker of the national assembly of kuwait, and his wife and other distinguished kuwaiti guests. they had a cordial and friendly conversation and were photographed together.

attending the meeting were salem al-mudhaf, general secretary of the kuwaiti national assembly, and farid zabbal, director of the speaker's office, who are accompanying speaker khalid salih al-ghuneim on his visit to china, and qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking, and his wife.

also present on the occasion were n.p.c. standing committee members wu hsin-yu, lo shu-chang and hsieh fu-min, vice-foreign minister ho ying, and leading members of chinese departments concerned and staff members including lin ai-li, lu jo-yi, liu hua and chang chen.

Peking Banquet Honors Kuwaiti National Assembly Speaker and Wife

(NCNA-English Peking, Mar. 10, 1974)

the standing committee of the chinese national people's congress gave a banquet at the great hall of the people here this evening, warmly welcoming khalid salih al-ghuneim, speaker of the national assembly of kuwait, his wife and his party.

the banquet was permeated with a warm atmosphere of friendship. making a toast, chou chien-jen, vice-chairman of the n.p.c. standing committee, thanked speaker khalid salih al-ghuneim and his wife for bringing with them the profound friendship of the kuwaiti people for the chinese people.

chou chien-jen said: "kuwait is a new emerging country. the kuwaiti people have a glorious tradition of opposing imperialism." he praised the achievements of the kuwaiti people in defending their national independence and state sovereignty, safeguarding their national resources and building the country and their new success in the struggle to recover their right and interests in petroleum.

"the government and people of kuwait," chou chien-jen said, always firmly support the just struggle of the palestinian people. they worked energetically in coordination with the egyptian, syrian and palestinian peoples in their war to counter israeli aggression. they oppose superpowers' interference in the affairs of the gulf. they support the afro-asian nations' cause of unity against imperialism. the just stand of the kuwaiti government has won the respect and acclaim of the other countries of the third world."

chou chien-jen went on: "china and kuwait belong to the third world. both of us suffered from imperialist aggression and oppression in the past. our two peoples now face the task of opposing imperialist and hegemonic aggression and expansion. the common struggle has bound the people of our two countries together." he noted that "since the establishment of diplomatic relations between the two countries, the friendship between the chinese and kuwaiti peoples has been further developed."

chou chien-jen was confident that the current visit of speaker khalid salih al-ghuneim and his wife would certainly make a new contribution to the furtherance of the mutual understanding and friendship between the two peoples.

khalid salih al-ghuneim in his toast praised the chinese people for their efforts in building their country after waging a protracted struggle and for the achievements they have made. he spoke highly of the militant friendship between the arab people, the kuwaiti people and the chinese people.

he said: "the chinese and the arab people's relations have a long history. envoys were exchanged centuries ago. in the early islamic period, in particular, there existed a flourishing trade and cultural exchanges. in modern history which witnessed oppression imposed on the people of various countries by imperialism, our people and the chinese people both suffered from this oppression. we are deeply aware that imperialism intends to control the people of various countries and our wealth. we have therefore waged a common struggle to get rid of the evil influence of imperialism, and have made sacrifices to restore our sovereignty and dignity."

he said the arab people are very grateful to the chinese people and highly evaluate their all-out efforts in support of all the fighters in their cause against foreign hegemony, in resolute support of the rights of the palestine-arab people, and in support of their struggle to restore their rights which they have been deprived of, and to liberate their occupied territories.

khalid salih al-ghuneim said the kuwaiti people look forward to strengthening their relations with the chinese people.

concluding, the kuwaiti speaker wished the chinese people more progress and prosperity.

among the guests at the banquet were qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking, and his wife and embassy officials.

present on the occasion were n.p.c. standing committee vice-chairman ngapo ngawang jigme, n.p.c. standing committee members wu hsin-yu, lo shu-chang and hsieh fu-min, vice-foreign minister ho ying and leading member of the chinese islamic association chang chieh.

CHINA AND PERU

Peruvian Prime Minister Gives Luncheon for Chinese Military Friendship Delegation

(NCNA-English Lima, Mar. 8, 1974)

general edgardo mercado jarrin, prime minister, minister of war and commander of the army of peru, gave a luncheon yesterday afternoon in honour of the military friendship delegation of the people's republic of china led by hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, now on a friendly visit to this country. general arturo cavero calisto, president of the joint command of the armed forces, general javier tantalean, minister of fisheries, and more than 60 high-ranking officers of the peruvian army, navy and air force were present at the luncheon.

the luncheon proceeded in a cordial and friendly atmosphere.

hsiang chung-hua and other members of his delegation yesterday called on general edgardo mercado jarrin and general arturo cavero calisto and had cordial and friendly conversations with them.

chinese ambassador to peru chiao jo-yu was present on all occasions.

CHINA AND POLAND

Leader of Polish Government Trade Delegation Arrives in Peking

(NCNA-English Peking, Mar. 9, 1974)

t. nestorowicz, leader of the polish government trade delegation and vice-minister of foreign trade, arrived here by air today.

he was met at the airport by chen chieh, chinese vice-minister of foreign trade, and kao lu, leading member of a department concerned.

also present were mieczyslaw wentel, charge d'affaires ad interim of the polish embassy in china, j. kubiczek, deputy leader of the polish delegation who arrived here earlier, and tadeusz kowalski, commercial counsellor of the polish embassy.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

March 21, 1974 No. 5577

****
* NATIONAL *
****

CRITICISM OF LIN PIAO AND CONFUCIUS

The Reactionary Essence of the Fallacy of "Those Who Struggle Against One Another Are Enemies and Those Who Live in Harmony Are Friends" of Lin Piao

by

Hsin Feng (辛 风)

(Peking Jen-min Jih-pao, February 19, 1974)

The renegade and traitor Lin Piao was an out-and-out disciple of Confucius. The reactionary saying, "Those who struggle against one another are enemies and those who live in harmony are friends" publicized by him was entirely the reactionary trash of the doctrines of Confucius and Mencius. Confucius proclaimed that "the student of virtue has no contention" (Confucian Analects: "Pa I"), and his disciple Yu Jo said: "In the application of propriety, harmony is to be prized." ("In practicing the rules of propriety, a natural ease is to be prized"--Confucian Analects: "Hsueh Erh") They wildly propagated harmony and opposed struggle. Lin Piao stepped into the shoes of Confucius. The so-called "those who struggle against one another are enemies and those who live in harmony are friends" he cast forth was for peddling such trash of the doctrine of the Mean as "no contention" and "a natural ease to be prized," the doctrines of Confucius and Mencius, for propagating the theory of class conciliation and the theory of conciliation of contradictions, and for opposing the Marxist philosophy of struggle and Chairman Mao's proletarian revolutionary line.

The philosophy of the Communist Party is the philosophy of struggle. Any thing is one dividing into two. In all things, the unity of contradictions is conditional, temporary and relative; whereas the struggle of contradictions is absolute. The struggle of contradictions is present everywhere, and causes one process to transform itself into another. Without the struggle of contradictions, there will be no world, no development, no life and nothing. Human society is a constant process of one dividing into two; it keeps on advancing in struggle.

Class struggle is the motive force for the development of class society. Only through class struggle could the reactionary rule of the decadent class be destroyed and could a new social system be set up to push history to a new phase. Only through the revolutionary struggle of the proletariat against the bourgeoisie could the dictatorship of the proletarian revolution be established.

"The dictatorship of the proletariat is a persistent struggle--bloody and bloodless, violent and peaceful, military and economic, educational and administrative--against the forces and traditions of the old society. The force of habit of millions and tens of millions is a most terrible force. (Selected Works of Lenin, Vol. IV, p. 200) Chairman Mao has put forward the great theory of continuing the revolution under the dictatorship of the proletariat and the basic line of the Party in the entire historical period of socialism to guide us in the great struggle of consolidating the dictatorship of the proletariat, building socialism and eventually bringing about communism. Picking up this piece of wornout trash of Confucius, Lin Piao publicized that "those who struggle against one another are enemies and those who live in harmony are friends." In essence he used the reactionary metaphysical world outlook to oppose the dialectics of the revolution and the theory of class conciliation to oppose the Marxist theory of class struggle. He opposed Chairman Mao's theory of class, class contradiction and class struggle in the historical period of socialism and the basic line of the Party in a vain attempt to topple the dictatorship of the proletariat and restore capitalism.

"Who are our enemies? Who are our friends? This is a question of the first importance for the revolution." Marxists invariably first make an analysis of the various classes in society to determine who are their enemies and who are their friends. Enemies and friends are determined in accordance with the economic status of various classes and their attitude toward the revolution. Chairman Mao has taught us over and over again that we must pay attention to distinguishing between the two different types of contradiction of different nature--the contradictions between ourselves and the enemies and the contradictions among the people. The contradictions between the enemies and ourselves are antagonistic ones. Generally speaking, underlying the contradictions among the people is the basic identity of the interests of the people. But Lin Piao publicized that "those who struggle against one another are enemies and those who live in harmony are friends." He alleged that struggle caused enmity and harmony led to friendship. By doing so, he fundamentally negated class disparity and confused the two different types of contradictions of different nature.

Classes, class struggle and class contradictions of socialist society exist objectively. But Lin Piao nonsensically said that "enmity" was caused by "struggle." This was precisely the hackneyed tune used by all reactionaries to slander us communists for "waging class struggle." Actually enmity is not caused by struggle, but by the irreconciliable basic antagonism economically, politically and ideologically between the proletariat and the bourgeoisie, the two major opposing classes, which determines the inevitability of their waging a life-and-death struggle. Classes and class struggle will continue to exist in the whole historical period of proletarian dictatorship. This is a law independent of man's will. The class enemies always look for an opportunity to exert themselves. If you do not struggle against them, they will struggle

against you. If you do not destroy them, they will destroy you. The toppled landlord and bourgeois classes will never take their defeat lying down. Hadn't they tried to whip up one struggle after another in a vain attempt to stage a comeback through their agents within our Party such as Kao Kang, Jao Shu-shih, P'eng Te-huai, Liu Shao-ch'i and Lin Piao? What Lin Piao called "those who struggle against one another are enemies and those who live in harmony are friends" was an attempt to obliterate class struggle in socialist society and make us lay down our arms, surrender and join up with the reactionaries both at home and abroad.

The facts are precisely so. Lin Piao first cast forth his fallacy, "Those who struggle against one another are enemies and those who live in harmony are friends" in October 1960. At that time the Soviet revisionist renegade clique was stepping up its anti-China and anti-communist activities to split the international communist movement. They tore up contracts and agreements, recalled their experts and provoked border disputes. They made use of the Conference of Bucharest to mount a surprise attack on our Party and whipped up an anti-China, anti-communist adverse current. Taking advantage of the temporary economical difficulties caused by the sabotage of Soviet revisionism and serious natural calamities, the landlords, rich peasants, reactionaries, bad elements and Rightists as well as all the ogres and monsters took the field in great numbers. It was precisely at this critical juncture that their agents within the Party launched a savage attack on the Party, and the struggle between the two classes and the two lines was extremely violent. Our Party, under the leadership of the great leader Chairman Mao, waged a resolute struggle against the series of provocations made by the class enemies at home and abroad.

However, this renegade Lin Piao sprang forth to wildly publicize that "those who struggle against one another are enemies and those who live in harmony are friends." He even openly brought out the doctrines of Confucius and Mencius and clamored, "It was mentioned in the Works of Mencius that 'opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by Earth, and advantages of situation afforded by Earth are not equal to the union arising from the accord of Men' and 'accord of Men' stands for unity." He attacked our Party for "going beyond the proper limit" in berating Khrushchev, and "going to the extreme" in dealing with the Soviet revisionist renegade clique, and nonsensically said that "anything carried to the extreme is wrong." He even used the doctrine of the Mean to attack the general line, the great leap forward and the people's commune as "going too far" and "going beyond the proper limit." Evidently, in opposing "struggle" and advocating "conciliation," he tried to make our Party stop the struggle of principle against Soviet revisionsts, capitulate to them and turn our country into a colony of Soviet revisionist social-imperialism. He opposed "struggle" and advocated "conciliation" because he wanted us to make peace with and befriend the landlords, rich peasants, reactionaries, bad elements and Rightists and their agents. He vainly attempted to use the doctrines of Confucius and Mencius to bind the hands and feet of the proletariat and revolutionary people and prevent us from staging a counter-attack against the frenzied attacks of the class enemies, so that their counter-revolutionary clique could topple our proletarian regime. From this, it could be seen that the saying "those who struggle against one another are enemies and those who live in harmony are friends" publicized by Lin Piao was entirely in the service of his revisionist line of capitulating to Soviet revisionism abroad and restoring capitalism at home.

The saying "those who struggle against one another are enemies and those who live in harmony are friends" publicized by Lin Piao is also a distortion and a malicious attack on the normal relations within our Party and among the people. Chairman Mao points out: "Opposition and struggle between ideas of different kinds constantly occur within the Party; this is a reflection within the Party of contradictions between classes and between the new and the old in society. If there were no contradictions in the Party and no ideological struggles to resolve them, the Party's life would come to an end." Naturally it is necessary to have unity within the Communist Party and among the people. However, this kind of unity is definitely not unity without principles, but unity on the basis of Marxism-Leninism and Mao Tse-tung's thought. Within the Party and the structure of revolutionary organizations, only by means of continuous self-criticism, by means of struggle and by means of unremittingly overcoming mistakes could real unity be achieved.

For the sake of achieving his goal of usurping leadership in the Party and seizing power, Lin Piao vainly attempted to abolish the active ideological struggle within the Party and the revolutionary organizations. This required Marxism-Leninism and bourgeois ideology, proletarian ideology and bourgeois ideology, and correct things and incorrect things to practice the "combination of two into one." This required the transformation of our proletarian party into a bourgeois party and the Marxist-Leninist party into a revisionist party.

Engels had pointed out: "The development of the proletariat, no matter where, must invariably have to be realized through internal struggle.." (Selected Works of Marx and Engels, Vol. IV, p. 434) We must carry out a resolute struggle against revisionism and overcome the influence of bourgeois ideology and the revisionist line before we can achieve real unity. Naturally, the struggle among the people is different from the struggle between the enemies and ourselves. This kind of struggle proceeds from a desire for unity as well as a desire for achieving a new unity. Even in the case of a person who have made serious mistakes, the serious ideological struggle waged against him by our comrades is only for saving him and uniting with him. As Chairman Mao has pointed out, "That is to give the patient a great shock by shouting at them, 'You are sick! This will startle the patient and make him sweat. After that, he is properly advised to receive treatment." During the great proletarian cultural revolution, the broad masses of working people sternly criticized the erring cadres, warmly helped them and waited patiently. This embodied precisely the concern shown by the Party and Chairman Mao toward the cadres. Tempered in the great cultural revolution, many of the cadres have rid themselves of the filth of revisionism, and are glowing once more with revolutionary vitality.

However, Lin Piao stated that "those who struggle against one another are enemies and those who live in harmony are friends." He sounded as though once criticism and ideological struggle were practiced, enemies would be formed. Evidently this was deliberately done to sow discord and cast aspersions in a vain attempt to stir up resentments and split our revolutionay ranks.

Therefore, in the final analysis, the fallacy of "those who struggle against one another are enemies and those who live in harmony are friends" publicized by Lin Piao was designed to preach unity with revisionism and splitting with genuine Marxism. Lin Piao and company were the most zealous proponents for

splittism. The shoddy performance of Lin Piao, this teacher by negative example, will further arouse the broad masses of cadres in hating the revisionist line, in summing up the experience of the struggle between the two lines, in adopting a correct attitude toward the great cultural revolution, the masses and themselves. By closely following the strategic plan of Chairman Mao, they will unite together and carry the struggle against Lin Piao and Confucius and the struggle to consolidate the dictatorship of the proletariat through to the end.

The theory of class conciliation has always been used by the reactionaries as a smokescreen to cover up their attacks against the people. The terms of "no contention" and "a natural ease to be prized" taught by Confucius and his followers and the terms of "harmony" and "friendship" mumbled by Lin Piao were all for hoodwinking the people. Actually, they had never been "conciliatory" toward the people. All his life, Confucius had never ceased to wage struggle against the working people and the newly emerging forces of feudalism for "returning to propriety" or for the restoration of the system of slavery. He hated the working people, opposed reforms, and had the reformist Shao Cheng Mou killed. Lin Piao, who had been working for scores of years within the Party, for a long time entertained the thought of carrying out a struggle to usurp leadership in the Party, seize power and restore capitalism. He launched an armed counter-revolutionary coup d'etat in an attempt to assassinate the great leader Chairman Mao and set up another Central Committee. How arrogant his counter-revolutionary hauteur was! Notwithstanding this, he chose hypocritically to espouse conciliation, propagate the doctrine of the Mean, and oppose struggle. This completely exposed his hypocritical counter-revolutionary features.

Let the theory of class conciliation and the theory of conciliation of contradictions of all descriptions go to the devil. We, the proletariat and working people, must bring the great indomitable revolutionary spirit into play under the battle banner of Marxism-Leninism-Mao Tse-tung's thought and struggle against the class enemies both at home and abroad, against the revisionist line, against all old traditions and influences, and against the incorrect style of the bourgeoisie. Struggle will lead to progress, and lack of struggle will lead to retrogression, defeat and revisionism. Only through struggle could there be development and victory. The revolutionary people throughout the world will certainly be able to bring about a new red world through struggle.

* * *

Stand in the Forefront of the Struggle To Criticize Lin Piao and Confucius

- notes made in the study of "Report on An Investigation of the Peasant Movement in Hunan"

(Peking Jen-min Jih-pao, February 19, 1974)

For the past half century, while leading the Chinese revolution and waging struggle against reactionaries at home and abroad and against the opportunist line, Chairman Mao has repeatedly criticized the teachings of Confucius as well as the reactionary thought of honoring Confucius and opposing the Legalist school. In the Selected Works of Mao Tse-tung, starting from the first article, "Analysis of the Classes in Chinese Society," Chairman Mao has in his series of writings adopted a clearcut proletarian stand, viewpoint and method, again and again made penetrating criticism of the teachings of Confucius and enthusiastically supported the workers, peasants and revolutionary masses in their struggle against Confucius.

At present, an impressive and formidable political struggle of the masses for the in-depth criticism of Lin Piao and Confucius is developing in all fields. The broad masses of workers, peasants and soldiers have mounted a vigorous attack on the counter-revolutionary revisionist line of Lin Piao, on the doctrines of Confucius and Mencius and on the reactionary trend of thought to honor Confucius and oppose the Legalist school. In this realistic class struggle and two-line struggle, as we read again Chairman Mao's "Report on An Investigation of the Peasant Movement in Hunan" we find it very warm-hearted. It is of great significance in giving us a deeper comprehension of the current struggle to criticize Lin Piao and Confucius and it is also of great realistic significance in encouraging us to fight bravely in this battle, and in correcting all kinds of mistaken ideas that obstruct the development of the movement.

The "Report on An Investigation of the Peasant Movement in Hunan" by Chairman Mao was published in March 1927. At that time, peasant movements rose vigorously everywhere with the force of a violent storm. However, at that time, the Rightist opportunists within the Party headed by Ch'en Tu-hsiu, cowed by the reactionary tide of the Kuomintang, did not dare to support the great peasant revolutionary struggles that had arisen and were arising. In order to reply to the various charges directed against the great peasant revolutionary struggles at that time from within and outside the Party, Chairman Mao made an on-the-spot inspection of the conditions of the peasant movement in five hsien in Hunan. He produced a host of graphic facts to repudiate the slanders made by the Kuomintang Rightists and the opportunists within the revolutionary rank against the peasant movement, and warmly acclaimed the revolutionary acts of peasant insurrections. This was a brilliant document against the tide and was also a manifesto that deeply criticized the teachings of Confucius.

The democratic revolution of the Chinese peasants against imperialism and feudalism was closely associated with the struggle to oppose the teachings of Confucius. As a thinker stubbornly upholding the system of slavery, the words and deeds of Confucius were all in direct opposition to the great historical tide. By the feudal society, his set of caste theories and patriarchal ethical concepts for upholding the system of slavery had been remolded by the reactionary rulers

and thinkers into reactionary theories for upholding the feudal system, and had become the spiritual weapon of the ever more reactionary landlord class for dominating the peasants. Because of this, in the history of China, every peasant insurrection, from Ch'eng Sheng and Wu Kuang to the T'ai-p'ing T'ien-kuo, had to pound against, either directly or indirectly, the ideological system of Confucius.

After the "May 4" Movement, the First Revolutionary Civil War led by the Party was a great democratic revolution against imperialism and feudalism as well as a mass struggle against Confucius on a scale unprecedented in the history of China. In the past several thousand years, the Chinese peasants had all along been cruelly oppressed by the feudal system and the patriarchal ideology. Under the leadership of the Chinese Communist Party, the Chinese peasants woke up. They set up peasant associations and dealt blows to the landlords politically and economically. They toppled the armed forces of the landlords and built the armed forces of the peasants. They overthrew the political power of the county magistrate and his bailiffs, the clan authority of the ancestral temples and clan elders, the religious authority of town and village gods and the masculine authority of husbands, got rid of fetishes and superstitions, and carried out universal political education. The set of patriarchal ideology and feudal ethical education propagated by Confucius was knocked to the ground. All people whom the gentry looked down upon in the past and all people who had no standing in society rose to take over power. The reactionaries called this "rebellion against normal practice" or rebellion "against the three bonds of human relations and five constant virtues." The revolutionary rebellious action of the peasants shattered to pieces the four thick ropes of political power, clan authority, religious authority and masculine authority binding the Chinese people, particularly the Chinese peasants, for the past several thousand years, and "the whole feudal-patriarchal system and ideology is tottering with the growth of the peasants' power."

Regarding such earth-shaking changes in the countryside of China, there were two distinctly different kinds of view in society. The revolutionaries considered this action to be very good, and praised the peasants as "vanguards of the revolution." Those of the middle class and higher strata in society, the Kuomintang rightists, and the opportunists within the revolutionary ranks, all smeared this as "going too far" and "very bad," and vilified it as "the movement of riffraff." During the vigorous growth of the peasant movement and when the storm of the struggle against Confucius was mounting, the aspersions cast by them on the peasant movement were a collective manifestation of their stubborn support for the old system and their stubborn honoring of Confucius.

In this article, Chairman Mao firmly and correctly repudiated their fallacies. Chairman Mao pointed out: "The patriarchal-feudal class of local tyrants, evil gentry and lawless landlords has formed the basis of autocratic government for thousands of years and is the cornerstone of imperialism, warlordism and corrupt officialdom. To overthrow these feudal forces is the real objective of the national revolution. In a few months the peasants have accomplished what Dr. Sun Yat-sen wanted, but failed, to accomplish in the forty years he devoted to the national revolution. This is a marvellous feat never before achieved, not just in forty, but in thousands of years. It's fine. It is not 'terrible' at all." Chairman Mao also pointed out: "'It's terrible' is obviously a theory for combating the rise of the peasants in the interests of the landlords; it is obviously

a theory of the landlord class for preserving the old order of feudalism and obstructing the establishment of the new order of democracy; it is obviously a counter-revolutionary theory."

There is only a single word of difference between "very good" and "very bad," but it represents the two classes, the two lines and the two world outlooks. The struggle between "very good" and "very bad" is a struggle between the revolutionaries and the counter-revolutionaries, between those opposing Confucius and those honoring Confucius and between the two lines and the two world outlooks.

As for the charges against the peasant movement, there was also another theory, and that was the so-called question of "going too far." They said that the peasant struggle was "really too much" and "going beyond the proper limit in righting a wrong." The theory of this school of thought wanted to use the "doctrine of the Mean" of Confucius and Mencius to resist the struggle of the revolutionary masses against Confucius. Hadn't Confucius and Mencius and their disciples said: "Being without inclination to either side is called 'chung' and admitting to no change is called 'yung'." "'Chung' means do not go beyond it or do not come up to it, and 'yung' means even or normal." "By 'chung' is denoted the correct course to be pursued by all under heaven; by 'yung' is denoted the fixed principle regulating all under heaven." The so-called theory of "going too far" used the "doctrine of the Mean" of Confucius to judge the peasant movement.

Chairman Mao sharply repudiated this kind of fallacies and said: "The revolution is not a dinner party." "A revolution is an insurrection, an act of violence by which one class overthrows another. A rural revolution is a revolution by which the peasant overthrows the power of the feudal landlord class. Without using the greatest force, the peasants cannot possibly overthrow the deep-rooted authority of the landlords which had lasted for thousands of years." "Proper limits have to be exceeded in order to right a wrong, or else the wrong cannot be righted."

These extremely important directives of Chairman Mao are the ideological weapons we are using today for criticizing Lin Piao and Confucius. Hadn't Lin Piao also propagated that the "doctrine of the Mean" was rational? Lin Piao brought out this trash of Confucius to attack our mass movement for socialist revolution and construction as "going too far" and "going beyond the limit" and our struggle against revisionism as "carried to the extreme." In order to carry through to the end the struggle to criticize Lin Piao and Confucius and the struggle against revisionism, we must give tit for tat and smash the "doctrine of the Mean."

The great proletarian cultural revolution personally launched and led by Chairman Mao is a great revolution as well as a great mopping-up operation against feudal, bourgeois and revisionist ideology and culture. In this great revolution, the victory of the proletariat is a serious blow to imperialism, revisionism and reaction. This great revolution is another violent blow dealt to the doctrines of Confucius and Mencius.

Numerous facts have proved that both Liu Shao-ch'i and Lin Piao, these two chieftains of opportunism, were out-and-out disciples of Confucius. Stepping into the shoes of the reactionaries in history, Lin Piao raised up the tattered

banner of honoring Confucius and opposing the Legalist school in an attempt to use the doctrines of Confucius and Mencius as his reactionary ideological weapon for usurping leadership in the Party, seizing power and restoring capitalism. Whether or not we want to criticize Confucius is a question of whether or not we want to criticize Lin Piao and also a question of whether or not we want to struggle against the tendency of returning to the old order and against the world outlook of the decadent exploiting classes. At present, the struggle is still in progress, and the poison of Confucius and Mencius has not yet been eradicated. Once the climate is right, this set of revisionism will "return with the tide." This explains that only by criticizing deeply the doctrines of Confucius and Mencius propagated by Lin Piao could we criticize deeply and completely the ultra-Right essence of the counter-revolutionary revisionist line of Lin Piao. At present, the struggle to make deepgoing criticism of Lin Piao and Confucius is a real class struggle and two-line struggle, and is of real significance as well as far-reaching historical significance in consolidating and developing the great gains of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and guarding against the restoration of capitalism.

Chairman Mao pointed out in "Report on An Investigation of the Peasant Movement in Hunan" that when a great revolutionary storm of the masses came, "To march at their head and lead them? To trail behind them, gestulating and criticizing? Or to stand in their way and oppose them? Every Chinese is free to choose, but events will force you to make the choice quickly." In this movement to criticize Lin Piao and Confucius personally launched and led by Chairman Mao, all revolutionary comrades, particularly the leading comrades at various levels, are faced with a serious test. Will they be promoters of progress or promoters of retrogression in the struggle to criticize Lin Piao and Confucius? We must draw lessons of experiences from struggles in history, stand in the forefront of the struggle, and fight together with the broad masses of workers, peasants and soldiers and revolutionary intellectuals, and be revolutionary vanguards in the criticism of Lin Piao and Confucius.

* * *

Adhere To the Correct Orientation of Integration with Workers and Peasants

- a criticism of the reactionary ideology of Lin Piao and Confucius in despising the laboring people

by

the CYL Committee of Kirin Province

(Peking Kuang-ming Jih-pao, February 21, 1974)

Confucius' whole set of reactionary ideas to slight labor and despise the laboring people had all along been a spiritual prop of the reactionary ruling classes of all ages and of the chieftains of various opportunist lines. After the May 4 Movement, whether we criticize Confucius' reactionary idea of slighting labor and despising the laboring people and persist in integrating ourselves with the workers and peasants or worship this reactionary idea and oppose the process of integration with workers and peasants has become the focus of struggle between the two lines in the youth movement of our country.

In 1939, in his brilliant article "The Orientation of the Youth Movement," Chairman Mao summed up the experience of the Chinese revolution and criticized Confucius' reactionary thinking and pointed out the correct direction for the youth movement. Chairman Mao incisively pointed out, "How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice." In the socialist revolutionary period, Chairman Mao again pointed out, "All intellectuals who can work in the countryside should be happy to go there. Our countryside is vast and has plenty of room for them to develop their talents to the full." During the great proletarian cultural revolution, Chairman Mao once again pointed out, "It is highly imperative for young intellectuals to go to the countryside to receive re-education from the poor and lower-middle peasants." Chairman Mao's directives on the need of the youths to integrate themselves with the workers and peasants have formulated for our youth movement a Marxist-Leninist line.

In their opposition to Chairman Mao's revolutionary line in a vain attempt to alter the orientation of the youth movement, the chieftains of the opportunist line within the Party always looked for an ideological weapon from Confucius, the spokesman of the slave-owner class on the decline, and brought out the doctrines of Confucius and Mencius to poison the youth. In his sinister "Self-Cultivation," arch renegade Liu Shao-ch'i vigorously advocated the doctrines of Confucius and Mencius. Renegade and traitor Lin Piao also wildly publicized the doctrines of Confucius and Mencius, taught his son to worship Confucius and read classics and maliciously attacked the rustication of young intellectuals and their integration with workers and peasants. From Confucius to Liu Shao-ch'i, Lin Piao and other swindlers stretches a sinister line opposing the laboring people, opposing the revolution, opposing the young intellectuals' integration with workers and peasants.

To persist in integration with workers and peasants, we must criticize Lin Piao and Confucius' reactionary idea of despising the laboring people and manual work and firmly and unswervingly carry out the guideline for young intellectuals' participation in productive labor.

To revive the slave-system states on the verge of extinction and maintain the reactionary rule of the slave-owner class, Confucius desperately clung to the educational battlefront. In the school run by him,he vigorously taught "propriety" and "benevolence" in support of the slavery system and smeared manual work as mean and "despicable." In an energetic effort to instill into the students the reactionary idea of "excelling in learning in order to be an official," he said, "What one gets out of field cultivation is only hunger; what one gets out of officialdom through study is honor and wealth." When student Fan Ch'ih asked him about how to cultivate land and grow vegetables, he gave him no answer but cursed him as "a small man" after he left. Confucius was so hostile to productive labor that he stubbornly cut it out from his educational program. This was prompted by his attempt to instill into the youth the reactionary thinking of the slave-owner class with the lure of high offices and fat emoluments so that he could train and cultivate for the slave-owner class counter-revolutionary forces in support of the slavery system to serve the restoration of the reactionary politics of the slavery system of the Western Chou Dynasty.

Such reactionary fallacies as "getting learned in order to be an official" and "reform through labor in disguise" which Liu Shao-ch'i, Lin Piao and their ilk wildly advocated and ballyhooed are an out-and-out carbon copy of Confucius' "excelling in learning in order to be an official" under a new situation. They energetically applied the doctrines of Confucius and Mencius in poisoning the youth, opposed their participation in productive labor and luring them into becoming spiritual aristocrats staying high above the laboring people. Their vicious aim was prompted by their vain attempt to subvert the proletarian dictatorship and restore capitalism.

Chairman Mao's revolutionary line has clearly pointed out the direction for the broad masses of young intellectuals. Guided by Chairman Mao's revolutionary line, the broad masses of youths have enthusiastically headed for mountainous and rural areas. There they have not only studied Marxism-Leninism-Mao Tse-tung's thought but also participated in productive labor to become socialist-minded cultural laborers. The healthy growth of the younger generation full of vigor and vitality is an effective criticism against Confucius' reactionary idea of slighting productive labor and against Liu Shao-ch'i and Lin Piao's revisionist line. It shows that in order to persevere in revolution, it is necessary to adhere to the policy of requiring educated youth to participate in productive labor.

To persist in integration with workers and peasants, we must criticize the reactionary thinking of Confucius and Lin Piao in their opposition to practice and their departure from practice, and energetically plunge into the revolutionary struggle among the worker-peasant masses.

To maintain the old order, Confucius and his followers energetically advocated such concepts as "self-restraint," "thrice a day I made a self-review,"

etc., in a vain attempt to apply such stuff in readjusting the relations among the slave-owner classes, impose spiritual shackles on the slaves, oppose the reformist line of the Legalist school which represented the newly emerging landlord class, and hamper the rapidly developing social reforms.

Like Confucius, the chieftains of the opportunist line within the Party were all royalists to the old forces and diehard champions for the old order and retrogression. During the War of Resistance against Japanese Aggression, arch renegade Liu Shao-ch'i cast forth his sinister "Self-Cultivation" to lure youths into practicing idealist self-cultivation. During the upsurge of the socialist revolution, he again cried, "Close your ears to things outside the window and devote yourself heart and soul to the study of books by sages and men of virtue." In the struggle to smash Liu Shao-ch'i's bourgeois headquarters during the great cultural revolution, traitor Lin Piao took great pains to concoct carefully the trash of "eruption of revolution in the depths of one's soul." Their sinister aim was to lead the youth movement astray and away from the revolutionary practice of the workers and peasants and from class struggle.

The great leader Chairman Mao constantly teaches us that all revolutionaries, all revolutionary youths, should brave the storm and face the world. Revolutionaries cannot grow up in a hothouse and must temper themselves in the teeth of raging storms and rough seas. The revolutionary-struggle practice of the worker-peasant masses is a big crucible for the cultivation and training of revolutionary youths. Only by taking part in the practice of the three great revolutionary movements can we have a real grasp of Marxism-Leninism-Mao Tse-tung's thought, acquire the thoughts and feelings of the laboring people, foster a proletarian world outlook, draw practical experience from the worker-peasant masses, improve our competence for the revolution, have a promising future, and play a positive role.

To persist in integration with workers and peasants, we must criticize Lin Piao and Confucius' idealist conception of history and honestly and faithfully learn from the worker-peasant masses.

Dictated by a need to maintain the slavery system on the decline, Confucius stubbornly adhered to the idealist conception of history. He divided people into a number of classes, and nonsensically said that there were people of the highest class "born with knowledge" and people of the lowest class who "are dull and stupid yet do not learn," and that "only the wise of the highest class" and "the stupid of the lowest class" could not be changed. In his eyes, history was the history of slave-owners and the history of so-called "sages" who praised the slave-owners for their achievements and virtues, and the laboring people were only commonplace "mean people" of no consequence.

The chieftains of the opportunist line within the Party were bourgeois careerists and conspirators politically and were necessarily advocates of the idealist conception of history ideologically. Lin Piao rabidly attacked the worker-peasant masses as a "basin of loose sand" knowing only "how to look for money and rice." Only people of his kind were "geniuses" and "luminaries." Lin Piao's sworn confederates openly clamored that even with the knife put to their necks, they would not change this idealist conception of history. The

vicious aim of Lin Piao and company was to oppose the integration of educated youth with workers and peasants and the requirement of them to learn from and become the pupils of workers and peasants. They wanted to have the youths prostrate at their feet and absorb their reactionary thinking in a vain attempt to lure the youths into taking the revisionist road and becoming successors to the bourgeoisie.

The Marxist materialist conception of history tells us that the worker-peasant masses are the creators of all material wealth and spiritual wealth, the cornerstone of society and the masters of history. They have not only created living conditions for those not directly engaged in production but also created a rich fountainhead for their cultural, artistic, educational, scientific and other social activities. The worker-peasant masses directly participate in the three great revolutionary movements. They acquaint themselves with society and with the natural world through practice and possess infinite wisdom and knowledge. Educated youths must honestly and faithfully learn from the workers and peasants. Only in this way can they bring about fundamental changes in their own stand and feelings. Only by learning from the workers and peasants all their lives can they make revolution all their lives.

Since the great proletarian cultural revolution and the criticize-Lin Piao and rectify-style campaign, Chairman Mao's revolutionary line has been imprinted more deeply on people's minds. That the broad masses of educated youths should take the road of integration with workers and peasants has become an irresistible revolutionary current. But the two-line struggle in the youth movement is a long-drawn one. With the Party's basic line taken as the key link, we must launch a penetrating struggle to criticize Lin Piao and Confucius, eliminate the influence of Lin Piao and Confucius' reactionary thinking and adhere to the correct orientation for the rustication of educated youths. Revolutionary youths of ambition and drive must dare to make a rupture with old traditions and concepts and persist in staying in the countryside to join the worker-peasant masses in fulfilling the great historic mission shouldered by us.

* * *

Tibetan Cadres Criticize Lin Piao and Confucius

(NCNA-English Lhasa, Mar. 11, 1974)

tibetan cadres who were slaves emancipated from the cruel oppression and exploitation of serfdom have sharply criticized lin piao's crimes in advocating "to restrain oneself and return to the rites" and attempting to restore capitalism.

following are excerpts of speeches by some tibetan worker and peasant cadres at a study class sponsored by the communist party committee of the tibet autonomous region:

we will fight anyone who attempts retrogression and restoration

rigdzin wanggyal, standing committee member of the tibet autonomous regional committee of the communist party of china and secretary of the party branch of liehmai commune in lungtzu county, said:

lin piao picked up confucius' tattered flag of "restraining oneself and returning to the rites" and in a very short period wrote a number of scrolls inscribed "of all things, this is the most important: to restrain oneself and return to the rites" which were hung in his room. his criminal aim was to subvert the dictatorship of the proletariat and restore capitalism. if his efforts had succeeded, serfdom would have been restored in tibet and the three manorial lords -- the reactionary local government, the monasteries and the nobles would come back and we would again be slaves. we will repudiate lin piao's reactionary programme "restrain oneself and return to the rites" and never allow the man-eating old system to be restored in the country and serfdom in tibet.

before liberation, tibet was a living hell on earth. the law of the reactionary local government divided people into three categories. the nobles, monasteries and big officials were classified as "superior people" and the serfs and slaves as "inferior people". the "law" determined that if "inferior people" offended "superior people", "superior people" could punish them at will: hamstring them, slit their tongues, gouge out their eyes, cut off their fingers or decapitate them or throwing them to their death in a river or over a precipice. for a thousand years and more, numerous serfs and slaves were killed.

under the leadership of the party and chairman mao, after liberation we carried out the democratic reform in tibet, overthrew the reactionary rule of the manorial lords and abolished their law. during the great proletarian cultural revolution, we emancipated serfs and slaves formed people's communes. members of our commune over the years learned from the advanced north china production

brigade of tachai and transformed our area by building ditches, levelling land and planting trees. the former serfs and slaves are leading a happy life. over 70 per cent of our commune households have grain reserves and bank savings.

lin piao, this out-and-out disciple of confucius, wanted to restore "the rites" and turn back the wheel of history and make us suffer again from the "law" of the manorial lords. he would never be allowed to succeed exclamation

tobgyal, member of the c.p.c. tibet autonomous regional committee and secretary of the party branch of hungchi commune in nagchuka county, said:

our great leader chairman mao teaches us that only socialism can save china. this is an irrefutable truth. under the leadership of the party and chairman mao, the tibetan peasants and herdsmen have been emancipated politically and ensured a happy life. we set up our people's commune in 1966. the once poor grasslands have been turned into prosperous socialist pastures. by the end of last year, we had increased our animals to 40,000, treble the figure at the time of the democratic reform. in the past, we poor herdsmen lived in dilapidated tents. relying on our collective strength, we have built many new houses. the majority of our commune members have now ended their nomadic life and settled down in these new houses. we have also set up schools and shops. seeing the great changes of our commune, the poor and lower-middle herdsmen say: "we herdsmen have now a happy life because we are taking the socialist road."

lin piao, renegade and traitor, had bitter hatred for socialism and hoisting the worn flag of confucius "restrain oneself and return to the rites", tried to pull socialist new china backward. he attempted to change the new society and set up a hereditary lin-family dynasty to make us suffer again. this was day-dreaming exclamation we will fight anyone who attempts restoration and retrogression.

people are real heroes

thubtan nyima, deputy secretary of the communist party committee of the tumen colliery, said:

who are the makers of history? different classes give different answers. marxism holds that the people are the real heroes and that the slaves are the makers of history. to preserve their reactionary rule, all exploiting classes in history invariably concoct reactionary fallacies to deceive the people, saying that they, who were "born to be nobles", make the history. confucius more than two thousand years ago advocated the precept "only the highest who are the wise and the lowest who are the stupid cannot be changed"; the tibetan serf-owners at that time spread the notion that they had created everything in tibet on the behalf of buddha. therefore, they maintained,

"serfdom was arranged by buddha and is unalterable and inviolable". in order to usurp power and restore capitalism, lin piao did his utmost to advertise the theory of innate genius, bragging that he had a "good head" which was "particularly brilliant". he styled himself as a "heavenly horse", "the noblest of men", creating the theoretical basis for him to turn back the wheel of history. this shows that confucius, serf-owners and lin piao were all jackals of the same lair.

chairman mao teaches: "the lowly are most intelligent; the elite are most ignorant." "the people, and the people alone, are the motive force in the making of world history." numerous facts prove the validity of these teachings. who created the great wall and the potala palace? it was the labouring people. tibet, which did not even produce screws in the past, now has more than 200 small and medium-sized coal mines and hydro-electric, farm machinery building, cement plants, tanneries, woolen mills, motor vehicle repair centres and timber processing and paper-making industries. who built all these enterprises? it was the tibetan and han workers under the leadership of the communist party. the more than 800 tibetan coal miners in our colliery, who had never seen coal before, now have all the necessary skills for extracting coal. all these facts explode the absurdity of the reactionary theory of innate genius peddled by lin piao.

agyam, standing committee member of the chamdo administrative regional party committee and secretary of the party branch of the hsuchung people's commune in mangkang county, said:

in order to subvert the dictatorship of the proletariat and restore capitalism, lin piao followed in the footsteps of confucius, passing himself off as a "hero" who holds the world in the palm of his hand and maligning the labouring people as "rabble". he tried to hoodwink others so that he could do whatever he wished. he was just daydreaming.

"toilers from shops and fields united, the union we of all who work. the earth belongs to us the workers." the "internationale" sings exactly what is in the hearts of the emancipated serfs. the changes that took place in our commune prove the validity of this. hsuchung was a water-deficient mountain area with low grain yield before liberation. the blood-sucking serf-owners at that time did not think of ways to raise yield and could not. after the establishment of the people's commune, we set about changing the basic farming conditions. we built a two-kilometre-long aerial tramway to transport fertilizer to terraced fields and dug 25-kilometre-long hill-girdling canals to irrigate 90 per cent of the commune's cropland. our commune hit the grain yield per-hectare target set in the national programme for agricultural development. doesn't the difference in production before and after

liberation show who are wise and who are stupid? in the eyes of the emancipated serfs, confucius, who did not labour and could not distinguish between the different food crops, and the big party tyrant and warlord lin piao who did not read books and newspapers and had no learning whatsoever and intended to go against the current of history, were really stupid.

policy of benevolence should never be applied to reactionaries

langdron, member of the tibet autonomous regional party committee and chairman of the women's federation in the shigatse administrative region, said:

in order to restore capitalism, lin piao raised the tattered banner of the doctrines of confucius and mencius of "virtue", "benevolence and righteousness" and "loyalty and forbearance" and desperately attacked the dictatorship of the proletariat as if the reactionary ruling classes of the old society had observed "benevolence, righteousness and virtue". actually all this was nonsense to deceive the people.

we, the emancipated serfs, know very clearly and are most qualified to say what the reality of the "benevolence, righteousness and virtue" advocated by confucius and lin piao in fact was. in tibet before liberation, the manorial lords, murmuring prayers while counting their beads, preached that people should be benevolent. yet they killed thousands and thousands of serfs and slaves exclamation in the old society, our family did not have a roof over our heads and not an inch of land to our name. in the family of seven, my elder brother worked for the manor lords. he died from injuries resulting from cruel beatings, my younger brother succumbed to hunger and sickness. my other brother was a slave and was maimed for life. my sister was sold by the manor lords. because my father could not pay his debt, he was thrown into jail for more than a year in lhasa. look, that was the kind of "benevolence" the manorial lords bestowed on us. such was their kind of "benevolence, righteousness and virtue" exclamation

after liberation, with the other serfs and slaves, i started a new life. the party has trained me to become a cadre and my daughter is the deputy secretary of the chinese communist youth league branch of a people's commune. when we compare the present with the past, it is the difference between heaven and hell. lin piao raised the tattered banner of "restrain oneself and return to the rites" and used the doctrines of confucius and mencius of "virtue" "benevolence and righteousness" "loyalty and forbearance" to virulently attack the dictatorship of the proletariat in an attempt to restore capitalism. he wanted to push us, the labouring people, back into the old society -- a hell on earth. the crimes of this renegade and traitor are outrageous exclamation

chairman mao says: "we should support whatever the enemy opposes and oppose whatever the enemy supports". the more lin piao and his like attacked the dictatorship of the proletariat, the harder we should safeguard and consolidate it. we should never apply the policy of benevolence to the reactionary activities of reactionaries and reactionary classes. we must thoroughly criticize lin piao who aped confucius' "restrain oneself and return to the rites". we must expose him together with his master confucius to the full light of day exclamation

Changchun Motor Vehicle Plant Trains Worker Political Instructors for Criticism of Lin Piao, Confucius

(NCNA-English Changchun, Mar. 11, 1974)

a contingent of 1,000 spare-time worker political instructors are helping the workers in 300 workshops of the changchun no. 1 motor vehicle plant criticize lin piao and confucius.

when the campaign to criticize lin piao and rectify the style of work started in this northeast china plant toward the end of 1971, the plant party committee saw the need to train a group of workers as political instructors for the protracted struggle against revisionism, since the struggle between the two classes, the two roads, and between marxism-leninism and revisionism continues throughout the historical period of socialism.

the plant organized 14 classes for the study of works by marx, engels, lenin and stalin and chairman mao's philosophical writings, and for the criticism of lin piao and confucius. the 20 factories under the plant have done the same. the instructors have studied the "manifesto of the communist party", "critique of the gotha programme", "the civil war in france", "the state and revolution", "on practice", "on contradiction" and "where do correct ideas come from?"

at the beginning of this year, the plant issued for the political instructors a collection of articles criticizing lin piao and confucius. the instructors studied the struggle between confucian and legalist schools historically and the relation between the reactionary ideologies of confucius and lin piao. they came to the conclusion that though living more than two thousand years apart, lin piao and confucius both had reactionary class nature. the political instructors criticized their fallacies point by point and wrote articles on such

topics as "'return to rites' means restoration", "lin piao was disciple of confucius", "'benevolent men loving others' is actually man-eating", etc. a wave of criticism of lin piao and confucius then began among the workers.

the worker spare-time political instructors include educated young workers and veteran workers with limited schooling who suffered greatly in the old society. they have a firm proletarian stand and are determined to defend marxism-leninism-mao tsetung thought.

sixty-year-old liu kwei-lieh, a political instructor in the tools factory, suffered misery in the old society. two of his children died of starvation. his family began to have a happy life only after liberation. contrasting his experience in the old and new societies, he denounced lin piao's criminal attempt to restore capitalism by hawking the confucian doctrine of "self-restraint and a return to the rites". the workers said: "confucius and lin piao, one standing for a 'return to the rites' and the other attempting a restoration of capitalism, were birds of a feather. if lin piao had succeeded, we workers would again suffer. we shall never allow such things to happen."

helped by the instructors, workers in all the workshops hold meetings in their spare time to criticize lin piao and confucius. there are big-character posters, wall-papers and cartoons in every workshop. the party committee of the plant summed up the experience in training worker political instructors and described it as a good method for raising the workers' theoretical level and relying on the working class to carry on the long-term struggle between the two classes and the two lines. the worker political instructors have shown ability in repudiating lin piao, confucius and all revisionists theoretically by combining theory with class struggle, the struggle for production and scientific experiment. in the past two years, more than 1,200 study groups have been organized, with 14,000 workers taking part in studying marxism-leninism-mao tsetung thought.

Chinese Fisherwomen Criticize Lin Piao's Contempt for Women Notions as Reactionary

(NCNA-English Shenyang, Mar. 11, 1974)

"like confucius, lin piao claimed that 'men are superior to women', and his vicious purpose was to negate the great role of chinese women in history," said wen shu-chen, first captain of the "march 8th" fishing boat of changtzu people's commune in changhai county of northeast china's liaoning province. recalling the history of this fishing boat, she pointed out: "women of new china are a great force in building socialism."

wen shu-chen is a standing committee member of the municipal party committee, vice-chairman of the municipal revolutionary committee and chairman of the women's federation of luta city on the coast. she recently went aboard the "march 8th" fishing boat to join the young women in criticizing lin piao and confucius.

in 1958 wen shu-chen and three other daughters of fishermen's families got support from the party organization to take a fishing boat out to sea, by doing away with fetishes and superstitions and emancipating the mind. this is how the "march 8th" fishing boat came into being. it has brought in 5,000 tons of fish over the past 15 years. they caught 445 tons of fish last year, overfulfilling the production quota, and became an outstanding collective.

since the start of the movement to criticize lin piao and confucius, young women of the "march 8th" fishing boat have studied chairman mao's teachings and the party central committee's directives and documents related to criticism of lin piao and confucius. recalling how they had steeled themselves in learning to fish at sea, they criticized lin piao's crimes in plotting to restore capitalism, taking confucius' precept "restrain oneself and return to the rites" as his model and his reactionary fallacies holding women in contempt. they held 30 criticism meetings and wrote many articles.

wen shu-chen said: "chairman mao long ago pointed out: 'times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too.' during the big leap forward in 1958, when some of us girls from fishermen's families decided to go fishing, some persons said sarcastically: "if a woman gets on a fishing boat, it will capsize. if she casts a net, the fish will slip out of it." but we followed chairman mao's teachings, determined to temper our revolutionary will in the teeth of waves and storms and win honour for the women of new china. at first we were seasick and unskilled, but we stuck with it and learned."

present captain of the boat, communist party member chang chien-hua who was just back from a visit abroad, said: "in peddling the confucian and mencian notions of male superiority and the three cardinal guides and the five constant virtues, lin piao and company intended to keep women enslaved and oppressed forever. they would never succeed exclamation all twenty girls in our fleet can handle routine fishing work at sea and some of them are captain, first mate, engine room or radio operator. eight girls have joined the communist party. our former captain, wen shu-chen, had the pleasure of seeing the great leader chairman mao on five occasions. she also attended the ninth national congress of the chinese communist party. what we, daughters of fishermen, have done is a telling blow at lin piao's reactionary fallacy that ordinary peasants or workers think only about how to make money, how to get oil, salt, sauce, vinegar and firewood".

the girls recalled the miseries of the fisherwomen in the old society, condemned the persecution of working women by the feudal ethical code and exposed lin piao's criminal schemes in peddling the confucian precept "restrain oneself and return to the rites".

communist party member hsueh shu-o said: "my family worked for fishing despots for generations and were harshly exploited in the dark old society. one winter a local fishing despot forced my grandfather and other fishermen to go to sea although there was a storm on. the boat capsized in the rough seas and the whole crew drowned. bound by the feudal ethical code, my grandmother, widowed with a young son and daughter, had no way to make ends meet. she was cursed and beaten if she touched a fishing boat or stepped on a fishing net while she was beachcombing because such things were regarded as violating the ethical code. my grandmother had to go begging with her children. the ethics formulated by confucius to preserve the rule of the slave-owners were so many knives at the throats of working women. we poor fishermen were emancipated in 1949 and have since been leading a happy life under the leadership of the party and chairman mao. i, the daughter of a poor fisherman, now serve as captain of a vessel and can pilot the boat in strong winds. the old society was an abyss of misery and the new is a paradise. lin piao intended to turn the wheel of history back and restore capitalism by peddling 'restrain oneself and return to the rites'. we say no exclamation"

drawing great inspiration from the movement to criticize lin piao and confucius, the young women of the "fishing fleet are now striving for bigger spring catches.

ROLE OF WOMEN

Women in Hsiyang Hsien Play Important Role in Socialist Revolution and Construction

(NCNA-English Taiyuan, Mar. 10, 1974)

chen yung-kuei, secretary of the hsiyang county party committee in north china's shansi province, said at a recent meeting that the women there have played an important role in the past few years. "without the positive contribution of the women to work and construction, the county could not undertake so many projects," he said. "we cannot rely on the men alone."

speaking at a meeting to exchange experience in the movement to learn from tachai, national pace-setter in agriculture, chen yung-kuei drew the conclusion that "women are an indispensable force in building socialism, and strengthening and expanding the collective economy."

there are 90 thousand women commune members in hsiyang county. since the beginning of the great proletarian cultural revolution, the amount women have done in farm work has accounted half of the total every year. women in the county are an active force in the movement "in agriculture, learn from tachai" and in farmland improvement projects.

a good number of poor and lower-middle peasant women are in leading bodies at county, commune and production brigade levels. secretary of the party branch of the nationally known tachai brigade is now kuo feng-lien, a young woman party member. ten of the people's communes in the county have women as deputy secretaries of their party committees.

concerted efforts by men and women commune members have enabled hsiyang county to treble its grain output in the past five years. despite a 17-month-long dry spell, the county had a record harvest last year.

during the spring sowing last year, the land was parched. the county party committee called on the people to carry forward the tachai spirit by making big efforts to conquer the serious drought. field work was intensified and the building of water conservancy projects speeded up to combat the drought. half of the people working in the fields were women. the water conservancy projects were tackled mainly by the men, plus a number of young peasant women. in all, more than 40 thousand women in the county took part. among them were teams of young peasant women who carried buckets of water to irrigate the fields. in 50 days, they had carried 26 million buckets and the county was able to sow 14,600 hectares to maize in good time.

tachai brigade has a team of some 30 young women known for their iron-will and outstanding work. the "iron girls" carefully watered the fields they had sown to ensure good growth. chia tsun-so, team leader of the "iron girls", said: "we are combatting drought to win a good harvest, not just for ourselves. more important is that we are contributing to china's socialist construction and world revolution."

quite a few older women volunteer to do work within their ability. chai kuo-liang, mother of a revolutionary martyr, is in the shihping brigade of the lichiachuang commune. she headed a group of eight women to take care of the threshing ground. she said: "we older women led a miserable life in the past. we owe our happy life today to the leadership of chairman mao and the communist party. we ought to contribute our bit to the building of socialism."

many middle-aged women have played a backbone role in class struggle and the struggle for production. 44-year-old sung li-ying, a former landlord's housemaid and mother of four, was very active in the agricultural cooperation movement. she is currently vice-president of the hsiyang county women's federation and deputy secretary of the tachai brigade party branch. during the day she works in the fields with the commune members, and at night she guides them in studying works by marx, engels, lenin and stalin and chairman mao's works, and criticizing the revisionist lines pushed by liu shao-chi and lin piao. the commune members call her "a leader after our hearts".

a struggle had to be waged before the women of hsiyang county were able to walk out of the bounds of their homes and take part in the revolution and construction. pinpointing the once prevailing idea of male chauvinism, the party organizations at all levels educated the cadres and commune members in this teaching of chairman mao's: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too." they encouraged the women to follow the road indicated by chairman mao when he said: "unite and take part in production and political activity to improve the economic and political status of women." concrete help was given to women in this respect. classes were run for women to learn to read and write and study theory. at the same time, more than 2,000 nurseries and over 300 kindergartens were set up, creating some conditions for women to take part in collective productive labour.

in the current movement to criticize lin piao and confucius, the women of hsiyang are sharply condemning the renegade and traitor lin piao's crimes in raising the tattered flag of confucius "restrain oneself and return to the rites" in a bid to subvert the dictatorship of the proletariat and restore capitalism. they are also criticizing the

reactionary idea that "men are superior to women". sung yu-ling, a committee member of the tachai brigade women's federation, said at a recent criticism meeting: "i was given away as a child-bride at the age of 12 and suffered so much in the evil old society. as masters of the country, we working women now take an active part in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. we hold up half of the heavens. lin piao preached the precept of 'restraining oneself and returning to the rites' in an attempt to turn back the wheel of history. we will never allow this to happen exclamation"

East China Women's Fishing Team

(NCNA-English Tsinan, Mar. 10, 1974)

a fishing team of nineteen girls in jungcheng county, east china, caught more fish in the autumn of 1972 and 1973 than the other teams of the county that operated motorized junks of the same horse power as theirs.

the women's fishing team of the tayu island production brigade in jungcheng county, shantung province, was set up in 1970. inspired by the rapid growth of the brigade's fishing fleet and the collective economy, sung li-fen, chin hsiu-lan and other middle school graduates applied to go to sea just as men commune members did, so as to make more contributions to socialist construction. the party general branch of the brigade and most of the fishermen warmly supported them, and the team was soon organized.

but some conservative fishermen objected, saying that "we've never seen any women go fishing on the sea." the party general branch called a mass meeting to discuss the question. those who spoke at the meeting stressed the important role of women in the socialist revolution and construction, and criticized the erroneous idea of looking down on women. a former poor fisherwoman, grandma sung, condemned the exploiting classes of the old society for their crimes of using the reactionary idea of "man superiority" to cruelly oppress women. she said: "the feudal fishing tyrants prohibited women from walking over fishing nets or going aboard fishing boats. they said this would bring bad luck. and they tortured anyone who ignored the ban. one cold winter, i went to the beaches to collect some oysters. the wind was so strong that i took shelter for a while on a boat. but a fishing tyrant said that i turned the luck against him and he beat me almost to death." after discussion, those who had objected changed their minds.

the party general branch assigned the 19 girls to two motorized junks where veteran fishermen trained and helped them.

when the girls put out to sea for the first time, eight of them suffered from seasickness. the party secretary encouraged them. he said, "there are bound to be difficulties whatever we do. but we can overcome them, provided we follow chairman mao's teachings and persist in fighting against these difficulties." some veteran seamen gave them hints on how to overcome nausea. the girls overcame seasickness after gaining more experience on the sea.

their next problem was how to master the technique of operating a motor junk rapidly. chin hsiu-lan, captain of junk no. 77, studied assiduously and soon learned to read charts, calculate wind and flow speed and steer the junk. even when she was off duty, she pored over charts and tried to memorize the positions and features of the several hundred fishing grounds. she kept a log-book recording in great detail the area, the water flow, wind speed and the catch of each trip. sung li-chin of junk no. 75 found herself not strong enough to pull in the nets. so she climbed rope and did push-ups every day to increase her strength. in this way all the girls learned to do one or more kinds of work and soon they took over all the duties on the junks.

some of the 19 girls have been admitted into the communist party of china and some into the chinese communist youth league.

MEDICAL SERVICE

Medical Team Serves Southwest China's Minority Region

(NCNA-English Kweiyang, Mar. 11, 1974)

a medical team from shanghai is active in a mountain region in southwest china, bringing with it chairman mao's kind attention for the people of minority nationalities in the region.

following the revolutionary road indicated by chairman mao, 41 medical workers from six hospitals in shanghai came to lotien county in the southern part of kweichow province last july. carrying medical kits, they often cross mountains to tour outlying villages inhabited by people of puyi and miao nationalities. in addition to treating patients, they take part in collective productive labour

and learn from the poor and lower-middle peasants. they visited 223 production teams in six months, giving treatment to more than 3,400 patients and doing disease prevention work.

once when they visited the pienyang area, the doctors found a woman who had been in difficult labour for three days. after a meticulous check-up, they decided that a caesarian operation was necessary. along with the staff of a local clinic, they turned an out-patient room of gynecology into an improvised operating theatre and performed the operation under the light of a kerosene lamp and four flashlights. the operation was successful and both mother and baby were safe.

on another occasion, a child of a poor peasant family was in a critical condition caused by whooping cough and pneumonia and blood transfusion must be done at once. some of the medical workers who happened to be on the spot volunteered to donate their blood. the child was saved and the parents thanked the doctors again and again. the doctors replied: "thank chairman mao, because it is his revolutionary line in health work that saved the child".

the medical team has helped raise the technical level of local medical workers and train laboratory technicians, health workers, bare-foot doctors and mid-wives for the locality. they helped build an operation room for a clinic in the pienyang area that can handle rather complicated cases. the laboratory of the county hospital can now do not only routine tests but also biochemical tests thanks to the help of the medical team.

****
* FOREIGN RELATIONS *
****

CHINA AND IRAN

Chinese Ambassador to Iran and Wife Feted in Tehran

(NCNA-English Tehran, Mar. 10, 1974)

madame farideh diba, mother of the shahbanou of iran, gave a dinner in honour of chinese ambassador to iran chen hsin-jen and his wife hsiao chih in saad-abad palace here yesterday evening.

present at the dinner were president of the senate jaafar sharif emami, minister of foreign affairs abbas ali khalatbari, minister of cooperatives and rural affairs abdol azim valian, minister of education mrs. farokhroo parsai, minister of health anowshiravan puyan, minister of state in charge of planning and budget abdol majid majidi, grand master of ceremonies of the shahanshah hormoz gharib, personal secretary to the shahbanou karim pasha bahadori, as well as other high-ranking iranian officials.

hosts and guests had a cordial and friendly conversation on the occasion. madame farideh diba thanked the chinese government and people for the warm and rousing welcome accorded to shahbanou farah pahlavi and her party during their visit to china in 1972.

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker Khalid Salih Al-Ghuneim and Wife Give Banquet in Peking

(NCNA-English Peking, Mar. 11, 1974)

khalid salih al-ghuneim, speaker of the national assembly of kuwait, and his wife, gave a banquet at the great hall of the people here this evening.

present at the banquet were chou chien-jen and ngapo ngawang jigme, vice-chairmen of the standing committee of the chinese national people's congress, wu hsin-yu, lo shu-chang and hsieh fu-min, n.p.c. standing

committee members, ho ying, vice-minister of foreign affairs, wang hsiao-yi, deputy secretary-general of the peking municipal revolutionary committee and chang chieh, leading member of the chinese islamic association.

speaker khalid salih al-ghuneim and n.p.c. vice-chairman chou chien-jen made toasts at the banquet.

the kuwaiti national assembly speaker said: "a delegation of our national assembly visited your country in the summer of 1972. its members witnessed and were impressed by china's support for the arab cause and told us about their inspiring experience. what makes us feel all the more honoured and elated is that we have experienced the same in person."

"kuwait always seeks to live in peace and establish friendly relations with various countries," speaker al-ghuneim stressed. "we abhor aggression, wherever it comes from." "we demand an end to racist policy and colonialism of every stripe. we support the oppressed peoples in their struggle to free themselves from hegemony and control and to win independence and territorial sovereignty."

"the chinese people have helped us to the best of their ability in our struggle against zionism and colonialism. they are our best friends in need," he said.

n.p.c. vice-chairman chou chien-jen said: "the successful visit to china by speaker khalid salih al-ghuneim and his wife is a valuable contribution to promoting the understanding between china and kuwait and the friendship between the people of the two countries. we are convinced that with the joint efforts of our two governments and peoples, the friendship between the chinese and the kuwaiti people and the relations of friendship and cooperation between the two countries will be further consolidated and developed."

he said: "we have always upheld that nations, big or small and strong or weak, should be equal in international affairs. we are firmly opposed to hegemonism and power politics of big nations bullying small nations and the strong lording it over the weak. china is not, and will never become, a superpower. the chinese government and people have always resolutely supported the people of various countries in their just struggle to win and defend national independence, and safeguard state sovereignty and national resources. we will, as always, resolutely support the people of various arab countries and the palestinian people in their just struggle to regain their lost territories and restore their national rights."

the banquet proceeded in a warm atmosphere of friendship.

diplomatic envoys of various arab countries to china were present.

also present were qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy here, his wife, and the entourage of the kuwaiti speaker.

qasim omar al-yagout and his wife hosted a cocktail party earlier today on the occasion of the visit to china of speaker khalid salih al-ghuneim and his wife.

CHINA AND POLAND

1974 Sino-Polish Goods Exchange, Payments Agreement Signed in Peking

(NCNA-English Peking, Mar. 11, 1974)

the 1974 goods exchange and payments agreement between the government of the people's republic of china and the government of the people's republic of poland was signed here today.

chinese minister of foreign trade li chiang was present at the signing ceremony. he met and had a friendly talk with all members of the polish government trade delegation before the signing of the ceremony.

chen chieh, chinese vice-minister of foreign trade, and t. nestorowicz, leader of the polish government trade delegation and vice-minister of foreign trade, signed the agreement on behalf of their respective governments.

present on the occasion were mieczyslaw wentel, charge d'affaires ad interim of the polish embassy in china, j. kubiczek, deputy leader of the polish government trade delegation, and tadeusz kowalski, commercial counsellor of the polish embassy.

leading members of chinese departments concerned kao lu and others were also present.

CHINA AND ZAMBIA

President Kaunda Back in Lusaka

(NCNA-English Lusaka, Mar. 8, 1974)

zambian president kaunda and his party returned here this afternoon by a special plane after his visits to china, pakistan, saudi arabia, egypt and sudan since february 21.

president kaunda and his party were given a warm welcome at lusaka international airport by several thousand people including secretary general of the united national independence party zulu, prime minister chona, members of the party central committee and ministers of the cabinet.

tang yung, charge d'affaires ad interim of the chinese embassy in zambia, and diplomatic envoys of other countries to zambia were also present.

when president kaunda alighted from the special plane, the welcoming crowds cheered: "welcome home after victorious visits" exclamation traditional dances were performed by the zambian young dancing troupe at the airport.

party secretary general zulu held a reception for president kaunda this evening. in his welcoming speech, zulu said that the trip of president kaunda and his party has undoubtedly strengthened the bonds of friendship between the zambian people and the peoples of china, pakistan, saudi arabia, egypt and sudan. he said: "the chinese people are friends both in need and in deed".

pointing out that the president's trip will further cement the afro-asian solidarity, he said: "afro-asian solidarity is vital in the struggle of the third world countries against all forms of oppression and foreign domination. we believe that wherever colonialism, neo-colonialism, imperialism and racism exist, we have an obligation to fight against them".

in his speech, president kaunda paid high tribute to the friendship between zambia and china and the great achievements won by the chinese people in building their socialist country under the leadership of chairman mao tsetung.

he said: "one could not fail to see the generosity of the chinese leaders when they say they are friends of zambia. they are genuine friends of zambia".

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

March 22, 1974 No. 5578

****
* NATIONAL *
****

CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

"To Subdue One's Self" Is Lin Piao's Stratagem for "Concealing" "Return to Propriety"

by

Squad leader Hsü Hsiu-chien (徐修鑑)

(Peking Kuang-ming Jih-pao, February 22, 1974)

In less than three months, Confucius' faithful disciple Lin Piao and his sworn confederates, hidden in a dark corner wrote in succession four scrolls bearing the words "Of all things, this is the most important--to subdue one's self and return to propriety," and hung them up on the walls of their bedrooms. This fully exposed Lin Piao's vicious ambitions in his vain attempt to basically alter the Party's basic line and policies for the whole historical period of socialism, subvert the proletarian dictatorship and restore capitalism.

Over 2,400 years ago, to save the tottering slave system, Confucius madly ran around everywhere to put forward the reactionary political program, "To subdue one's self and return to propriety is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him." The "rites" Confucius wanted to restore were the "rites of Chou." This was to restore the slavery system. How could "returning to propriety" be effected? Confucius looked upon "subduing one's self" as a prelude to the "returning to propriety." His purpose was to make the newly emerging landlord class constrain its own action and refrain from making reforms and from running counter to the laws and institutions based on the "rites of Chou," and to make the slaves obey subserviently without "offending their superiors and stirring up confusion."

Like all reactionaries in history, Lin Piao picked up the tattered banner of "subduing one's self and returning to propriety." His "returning to propriety" meant the restoration of capitalism. "To subdue one's self" was Lin Piao's

stratagem for "concealing" his vain attempt to practice restoration. In the face of the powerful proletarian dictatorship, Lin Piao deeply understood that he could not seek restoration by coming out into the open. Therefore, by preaching "subduing one's self," Lin Piao on the one hand bade his sworn confederates to subdue themselves before restoration and refrain from revealing too early their counter-revolutionary aim. On the other hand, he sought to fool the people and deceive the masses with what he preached.

For long, Lin Piao, this bourgeois careerist, conspirator, double-dealer, renegade and traitor, had never forgotten the important business of restoring capitalism. For the sake of "subduing one's self," he feigned compliance, said one thing and meant another, and played a counter-revolutionary double game. He either adapted himself quickly to the changing circumstances by veering with the winds like a caterpillar that "coils up in order to stretch itself" or lay down to feign death like a wintering poisonous snake in order to watch and assess the right situation for the strike. Outwardly he "never showed up without a copy of Quotations in hand and never opened his mouth without shouting 'Long live'." But he furtively conspired with others, recruited deserters and turncoats, brought together demons and monsters, organized a bourgeois headquarters and put together big and small counter-revolutionary "fleets." He called on his sworn confederates not "to let a trifling matter spoil the major plan of a lifetime," and urged them to "accumulate strength" through "forbearance." This bad guy who was afraid of the wind, of light, of walking and of sweating had always hated the proletarian dictatorship to the bone, but for fear of giving away the counter-revolutionary plot, he secretly bade his sworn confederates "restrain themselves" and "keep silent." He had always been filled with hatred against the Party and the people, but for fear of giving away his counter-revolutionary "secrets," he secretly bade his sworn confederates to exercise "forbearance" and "not to offend others." He had always gritted his teeth in his hatred against the proletarian revolutionary cause but for fear of his counter-revolutionary plot being exposed, he coped with things by "taking a detour" and "shirking the responsibility." All this represented Lin Piao's counter-revolutionary double-dealing tactic to precede his vain attempt for a restoration with "subduing one's self." Lin Piao took the temporary measure of "subduing one's self" as a prelude to "returning to propriety." This was entirely for serving the subversion of the proletarian dictatorship and the restoration of capitalism.

Here, we must point out that Lin Piao's "subduing one's self" was prompted by the ultimate aim to launch a more rabid attack. Once the time was ripe, they would no longer subdue themselves and would strip off their masks to reveal their hideous counter-revolutionary features. To alter the Party's basic line, change the socialist system and restore capitalism, they made a vain attempt to "emancipate" all the toppled landlords, rich peasants, counter-revolutionaries, bad elements and rightists and plunge the proletariat and the laboring people into the firepit. They made an oath: "We will keep our virtue complete, if unsuccessful" and decided to stick it out "with no turning back."

At the 2nd plenary session of the 9th Party Congress, they over-estimated their own strength and under-estimated the strength of the people. Thinking their opportunity had come, they fanned flames, spread rumors and brought together

their confederates to attack the Party with all the greater madness. Was this not so? After their counter-revolutionary plot was smashed, they again wanted to assassinate the great proletarian leader Chairman Mao and stage a counter-revolutionary coup d'etat. But "since they wanted to engage in counter-revolution, they could not cover up their true features very thoroughly." By exploiting that set of counter-revolutionary political stratagems acquired from Confucius and lifting up Confucius' tattered banner of "subduing one's self and returning to propriety," Lin Piao threw himself against the iron bastion of the proletarian dictatorship for the sake of a capitalist comeback. As a result, he had to bear this tattered banner and go together with Confucius to see the Duke of Chou, and became a renegade and traitor deserving more than death. History has eloquently proved that under the proletarian dictatorship, whoever wants to turn back the wheel of history and seeks restoration can only come to the ignominious end of total obliteration!

* * *

Advocating "Rectification of Names" for the Purpose of Changing the Political Climate

by

Li Teng-k'un (李登坤), Chief of Staff

(Peking Kuang-ming Jih-pao, February 22, 1974)

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao vigorously peddled the doctrines of Confucius and Mencius and waved Confucius' tattered banner of "rectification of names" everywhere for bluffing and deceiving people. What kind of stuff was the "rectification of names" advocated by him?

Confucius put forward the reactionary call for "rectification of names" in the last part of the period of Spring and Autumn Annals when the slavery system was crumbling and disintegrating. The slaves rapidly rose in revolt one after another, and the newly emerging feudal landlord class also made a scramble for power. The tottering political power of the slave-owners was continuously hit and sabotaged, and the whole society was in a chaotic state. Doggedly clinging to the reactionary stand of the slave-owning aristocracy, Confucius bitterly hated and mortally feared all this. To save the disintegrating slavery system, Confucius could not suppress his heartfelt rage and raised a counter-revolutionary hue and cry, "If one can bear to do this, what may he not bear to do?" He put forward the fallacy, "If names are not correct, language is not in accordance with the truth of things; if language is not in accordance with the truth of things, affairs cannot be carried on to success" in a vain attempt to set right once again the "rites of Chou" that had been thrown into confusion. For the sake of using the norms of the caste system of the slave-owners to restrain and curb the insurrections of the slaves and the political reforms of the newly emerging landlord class, Confucius advocated that "ceremonies, music and punitive military expeditions should proceed from the Son of Heaven," and forbade the slaves to "offend against their superiors and stir up confusion." To enable his disciples and their descendants to inherit his unfinished cause to restore the slavery system of the Western Chou Dynasty, Confucius cudgeled his brain and wielded his sinister pen in collating the Spring and Autumn Annals. This was a volume of records kept by the slave-owners class on the decline for use in the right political climate in a vain attempt to "return to propriety." Recorded therein were the crimes of the "rebellious ministers and sons" who had "offended against their superiors and stirred up confusion" so that accounts could be settled with them after autumn. The above facts served to show that the reactionary aim of Confucius who vigorously advocated the "rectification of names" was prompted by his vain attempt to turn back the wheel of history and restore the slavery system of the Western Chou Dynasty.

Confucius has been dead for over 2,000 years but he has not carried with him his reactionary thinking into his coffin and tomb. This political mummy is still spreading its stench. The reactionary idea of "rectification of names" has still been exploited by the reactionary ruling classes through all

ages. In a vain attempt to restore capitalism, arch conspirator Lin Piao hidden in a dark corner absurdly said, "If the state has no head, there will be no right titles and words will not be proper." By this it was hinted that if Lin Piao were not made the "head" of the state, he had no right title, and without the right title, his command would not be effective and restoration could not be carried out. Evidently, Lin Piao's talk about "rectification of names" was aimed at seizure of power and his talk about "proper words" was aimed at creating counter-revolutionary public opinion for him to usurp leadership in the Party and seize power. In a word, if Lin Piao's plot to usurp supreme power in the Party and the state came off, then he could restore capitalism with "the right title and proper words."

The "rectification of names" advocated by Lin Piao bore a clearcut class nature. Behind the "rectification of names" was hidden Lin Piao's sinister purpose of serving the landlord and bourgeois classes.

I remember that during the great proletarian cultural revolution, there was in our village a long-hidden landlord who described himself as the "clan chief" of the Li clan. After his counter-revolutionary words and deeds were exposed and criticized by the masses, the stinking wife of the canine landlord rabidly cried, "Just as a family has its head so a clan has its head. At present the Lis make no distinction between the old and the young, and have no proper titles." He really acted in coordination with and echoed Confucius who lived over 2,000 years ago.

Confucius and Lin Piao considered the slaves' resistance against the slave-owners' oppression and exploitation as "offending against their superiors and stirring up confusion." The canine landlords looked upon the poor and lower-middle peasants' rebellion against them as "having no proper titles." Raising the tattered banner of "rectification of names" Confucius toured various states to drum up support for "reviving the states that are extinct, restoring families whose line of succession have been broken and calling to office those who have fallen into obscurity." The criminal object of Lin Piao in vociferously crying for "rectification of names" was to vainly attempt to "emancipate politically" all the landlords, rich peasants, counter-revolutionaries, bad elements and rightists already toppled by the Chinese people under the leadership of Chairman Mao. If this handful of monsters and demons are allowed to again lord it over the people, then the broad masses of our laboring people would suffer another round of hardship and misfortune. This is a sheer pipe-dream. We will resolutely not allow that!

Chairman Mao points out, "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or ancient times, in China or elsewhere." For the purpose of "returning to propriety," Confucius of over 2,400 years ago vigorously advocated "rectification of names" and traveled hither and thither all his life only to come to grief everywhere, "looking lost as a stray dog." With a head of granite obsessed with the restoration of the slavery system, he went to see the Duke of Chou. Following in the footsteps of Confucius, bourgeois arch conspirator Lin Piao sought the restoration of capitalism by advocating "rectification of names" with all sorts of tricks, but he finally crashed to his death over Undur Khan. This is an ignominious end for all reactionaries in history, and is a deserved punishment meted out to them by history.

* * *

Crush the "Propriety" of the Exploiting Classes

by

Chang Ching-k'uei (张景奎)
Deputy Company Commander

(Peking Kuang-ming Jih-pao, February 22, 1974)

"To subdue one's self and return to propriety" was Confucius' reactionary political program for practicing restoration and retrogression. Toward the end of the period of Spring and Autumn Annals, due to the rebellion of the slaves and the rise of the feudal landlord class, the rule of the moribund slave-owning aristocracy on the decline was crumbling with every passing day. This excellent situation of social reform was viewed with extreme hostility by Confucius who represented the interests of the slave-owning aristocracy on the decline. He vociferously cried about "rites being lost and music ruined" and "absence of right principles throughout the country" and advocated "returning to propriety." Confucius' so-called "returning to propriety" was aimed at restoring the rule of the slave-owning aristocracy and restoring the man-eating slave society.

Lin Piao waved Confucius' reactionary political program of "subduing one's self and returning to propriety" as a counter-revolutionary weapon and again and again publicized, "Of all things, this is the most important--to subdue one's self and return to propriety." What kind of stuff was the "propriety" Lin Piao wanted to return to? In the counter-revolutionary program for a coup entitled "Outline of Project '571'" concocted by them, Lin Piao again and again called for "the political emancipation of all" landlords, rich peasants, counter-revolutionaries, bad elements and rightists that had been brought under the dictatorship of the proletariat. This very remark gave away the "heavenly secrets." Lin Piao considered the exploitation and oppression of the laboring people by the landlord and bourgeois classes as "guiltless" and the exercise of proletarian dictatorship over the landlord and bourgeois classes as incompatible with 'propriety." This is an out-and-out counter-revolutionary fallacy of "there is merit in exploitation, and oppression is not guilty." Proceeding from his reactionary stand, Lin Piao wanted to rehabilitate the toppled landlord and bourgeois classes, make them again lord it over the laboring people, turn the proletarian dictatorship into bourgeois dictatorship and restore capitalism. It can be seen that the "propriety" Lin Piao wanted to restore was the exploitation system of hundreds and thousands of years old.

The system of "propriety" of the exploiting classes was the root of evil to the laboring people. In the wicked old society, the proletariat and the broad masses of laboring people suffered all known hardships and privations in the world. The man-eating exploitation system was the cause of so many broken homes and the separation of so many family members. The kind of miserable life known to my family was a case in point. Before liberation, from generation to generation, my family worked as hired farmhands for the landlords, and had to suffer from cold and hunger. In 1942, Honan Province was struck by natural calamities and famine. The families of landlords had their granaries, big and small, stacked with grain, but the families of us poor people had no grain at all. We went hungry all day long. In that year, my mother and my third elder sister were starved to death.

To find a way out, my father sold with a broken heart my two other elder sisters to others as child brides. Of a family of six, there were only my father and me left. By day, my father worked for the landlords, leaving me at home with nothing to eat. Only at night did he bring home a piece of bran-made cake for me to eat. I had never had a square meal. Winter or summer, I had nothing to wear but a strip of ragged gunny sack. I had never known the feel of real cloth on my body. For nine years, I lived in hell. After liberation, the Party and Chairman Mao led us to take the broad road to socialism. Like the people of the whole country, my family led a happy life. Poor people like us subjected to every known hardship in the old society are most clearly aware of the wickedness of the exploitation system. They most clearly understand that "only socialism can save China."

Whoever seeks "to return to propriety" is our sworn enemy. Taking the bourgeois stand, renegade and traitor Lin Piao imitated Confucius in calling for "subduing one's self and returning to propriety" and stubbornly clung to the exploitation system in a vain attempt to restore their lost "paradise" and plunge our proletariat and the laboring people into the abyss of misery. This can never be done. Lenin pointed out, "The more desperately the exploiters want to uphold old things, the greater the need for the proletariat to learn more quickly how to drive its own class enemy away from the last corner and dig out the old roots of its rule." The criticism of Lin Piao's "subduing one's self and returning to propriety" is for conducting widespread education in opposing and guarding against revisionism. We must carry the criticize-Lin Piao and criticize-Confucius struggle through to the end, consolidate the proletarian dictatorship and guard against capitalist restoration.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

A Gratifying Result in the Criticism of Lin Piao and Confucius

- revolutionary young fighters, filled with boundless enthusiasm, ask to be sent to mountains and the countryside

(Peking Kuang-ming Jih-pao, February 21, 1974)

(NCNA Peking, February 20, 1974) Under the banner headline, "A Gratifying Result in the Criticism of Lin Piao and Confucius: Revolutionary Young Fighters, Filled with Boundless Enthusiasm, Ask To Be Sent to Mountains and the Countryside," Pei-ching Jih-pao published in its front page on February 19 three separate joint letters to the CYL committee of Peking municipality written by Ch'ang Wen-chün, Liu Te-hui, Liu Wen-kuei and 50 other current-year senior-middle school graduates of the middle school attached to Ts'inghua University, the middle school attached to Peking University and the First, Second and Third Middle Schools of Peking together with an editor's note.

Along with the three letters, Pei-ching Jih-pao published the reply from the Peking Municipal Communist Youth League Committee to the 53 students expressing resolute support for the revolutionary young fighters' revolutionary action, and also a joint article by the Party branches and League organizations of the three middle schools entitled "Forge Ahead, Revolutionary Youths!"

The full text of Pei-ching Jih-pao's editorial note follows:

In the great struggle of the masses to criticize Lin Piao and Confucius, the letters from the 53 current-year senior-middle school graduates of the middle school attached to Ts'inghua University, the middle school attached to Peking University and the First, Second and Third Middle Schools of Peking are a source of unusual inspiration and great education. Taking the practical action of voicing their resolute demand for going to mountain and rural areas and following the revolutionary road charted by Chairman Mao, these revolutionary young fighters have criticized Lin Piao and Confucius and fiercely pounded against those hackneyed concepts marked by contempt for labor, scorn for peasants and an unwillingness to head for the countryside. This is a gratifying result in the criticism of Lin Piao and Confucius. Their revolutionary action has won the support of the CYL municipal committee and school Party and League organizations and will also receive warm response from the broad masses of educated youths.

Some people always look down on the "children's corps." But a large host of facts have shown that the youths "are the most eager to learn and the least conservative in their thinking. This is especially so in the era of socialism." In the early stage of the great proletarian cultural revolution, a large number of young Red Guard fighters raised high the great banner, "To rebel against reactionaries is justified," and rebelled against Liu Shao-ch'i's bourgeois headquarters on a large scale. Today, tempered in the great proletarian cultural revolution and the struggle to criticize Lin Piao and Confucius, the revolutionary young fighters have again displayed undaunted revolutionary spirit in declaring war on Lin Piao's revisionist line, declaring war on the doctrines of Confucius and Mencius such as

"those who labor with their minds govern others; those who labor with their strength are governed by others," and "one serves the emperor if he excels in scholarship," and declaring war on the old force of habit. Our younger generation is really one full of promise!

The sending of educated youths to mountainous and rural areas is Chairman Mao's great strategic plan. It is a great revolution going on in the ideological sphere. This revolution involves the whole society, and many people would be tested. Whether or not the young fighters are allowed to get tempered and mature in the raging storms and choppy seas is not a minor question but a major one bearing on the training of successors to the revolutionary cause of the proletariat. The sending of millions of educated youths to the countryside to undergo long-term training in the vast world and to contribute their strength toward building a socialist new countryside in China is a major measure for opposing and guarding against revisionism, a step dictated by the need for consolidating the proletarian dictatorship, as well as the common wish of the broad revolutionary masses. The comrades on various fronts must resolutely support the revolutionary action of the young fighters, encourage and help them to head for mountainous and rural areas and support their perseverance in making a long stay in the countryside to achieve victory. We believe that with the deepening of the criticize-Lin Piao and criticize-Confucius struggle, the revolutionary torrent of sending educated youths to mountainous and rural areas will become a turbulent and roaring one surging forward irresistibly.

*

Head for the Countryside, Head for Frontier Land, and Head for Places Where the Greatest Need Is Felt by the Motherland!

In their letter to the CYL Peking Municipal Committee, 24 CYL members and Red Guard fighters of the middle school attached to Ts'inghua University including Ch'iang Wen-chün said:

In the struggle to criticize Lin Piao and Confucius, we have re-studied the great leader Chairman Mao's teaching on the need of educated youths to integrate themselves with the worker-peasant masses and vigorously criticized the reactionary fallacies advocated by Confucius and Lin Piao such as, "one serves the emperor if he excels in scholarship," "the wise of the highest class and the stupid of the lowest class," "reform through labor in disguise," etc. Peering into the future, we are seething with fervor and bursting with ambitions. At this very moment, we have only one conviction. It is that we have settled on the revolutionary road charted by Chairman Mao! We, 20-odd League members and Red Guard fighters, resolutely request that we be sent to the countryside, to frontier land and to places where the greatest need is felt by the state.

At present, in response to the call of the great leader Chairman Mao and the Party Central Committee, the whole country is whipping up a spectacular movement to criticize Lin Piao and Confucius. On the eve of our graduation, through our participation in this campaign and taking up class struggle as a main course of study, we have come to understand further that the rustication of educated youths guided by the road of integration with workers and peasants is

a battle to make a thorough rupture with the old traditions and concepts of the past several thousand years. On the matter of sending educated youths to mountains and rural areas, there exists a heated struggle between the two classes, the two roads and the two lines. We can never look upon this as a matter of no significance. The exploiting classes of China once dreamed about the domination of China by the doctrines of Confucius and Mencius "for all generations to come." They never realized that the methods of exploitation of several thousand years' standing would be criticized in the hands of the proletariat until they went down the drain. Today, we are criticizing all methods of exploitation and restoration and making a thorough break with old traditions and concepts through practical action.

At present, some people in society also have something to say against our heading for mountainous and rural areas:

Some people say, "It's a pity for senior middle school graduates to head for mountainous and rural areas." This is a doctrine of Confucius and Mencius advocating "waiting for the best offer to clinch a deal." As far as we are concerned, knowledge is not private property. Born in the new society and under the red banner, we feed on the grain grown by the laboring people, put on clothes made by the laboring people and study the knowledge imparted to us by the laboring people. The Party and the people have let us devote two more years to studies. How can we take our acquired knowledge as capital to "wait for the best offer to clinch a deal" and bargain with the people? Today, we need nothing more than to head for the vast world of the countryside to receive re-education in the fiery revolutionary struggle, to cover ourselves with mud from head to foot and our hands with calluses, to refine a red heart and to build a socialist new countryside together with the poor and lower-middle peasants.

Some people say, "It's tough in the countryside." We have already given thought to that. It's a gap between urban and rural areas created by class society over the course of several thousand years and created through ruthless oppression by the exploiting classes. Today, we must join the laboring people in a struggle for the gradual elimination of this gap with our bare hands. Since liberation, the broad masses of poor and lower-middle peasants guided by Chairman Mao's revolutionary line have made a great contribution in the three great revolutionary movements. The vast countryside of our country is advancing along the socialist road and the backward features of the countryside have been greatly changed. Numerous revolutionary martyrs have laid down their precious lives for the establishment of the socialist system and have carved out for us a path to an ideal world. The realization of this ideal world relies completely on the arduous struggle of the youths and the whole body of people in the next few decades. "The tougher a place is, the greater our desire to go there. Only persons living up to this can be called good comrades." As we suffer for the revolution, the more we suffer physically, the happier we feel spiritually.

Dear League Organization, on the very eve of graduation, we make a resolute pledge to the Party: Lin Piao and company's calumny will not browbeat us nor will the evil and crooked content of the doctrines of Confucius and Mencius make an easy mark of us. Nor can all kinds of old traditions and concepts fetter us. We are resolved to take the revolutionary road of going to the countryside

which Chairman Mao has guided us educated youth to take. We must follow it all our lives. To hell with Lin Piao's dream of restoration! To hell with the restoration "hopes" the prophets of imperialism, revisionism and reaction! We, revolutionary youths, will forever keep to the road charted by Chairman Mao and will create a red new world through the criticism of the old!

*

We Have Resolved To Go to the Mountains and the Countryside and Take the Road of Integration with the Workers and Peasants

In a letter to the CYL Municipal Committee, 15 League members of the First, Second and Third Middle Schools of Peking including Liu Wen-kuei said:

In December last year and January this year, the school Party branch on two separate occasions organized us to go to the Paihopao commune and other places in Shenshan ch'ü, Yench'ing hsien to conduct social investigations. There we received a profound course of education in ideology and political line, and strengthened our determination in following the road of integration with workers and peasants. At present, we have developed a deep love for the mountains and streams there, for every blade of grass and every tree there and for the broad masses of poor and lower-middle peasants there. We beseech the organization to approve of our going to join and settle in production teams under the Paihopao commune.

Through social investigations, we have seen for ourselves the revolutionary spirit of the broad masses of poor and lower-middle peasants who fought heroically in the three great revolutionary movements in the mountain area, and have heard, seen and learned many, many things that we couldn't have heard, seen and learned in school.

We had never thought that on the strength of an infinite love for the Party and for Chairman Mao, on the strength of a sense of infinite loyalty toward the revolutionary cause and on the strength of the revolutionary spirit of "rather dropping dead in the field than to drop dead in the pit," the Pank'ou production team of Hsiaoyün with only eight households or 15 laborers could have reclaimed 140-odd mow of fields from the rock-strewn land and brought in the fruit of a bumper harvest through making diligent use of their hands and hard work. Last year, two serious hailstorms hit the place. But instead of bowing to the natural disaster, they strove to turn the tide and brought in a bumper harvest at 424 catties per mow, an increase of 94 catties over 1972. We had never thought that the 66-year-old Communist Party member oldster Wang Wen-hsi of the Paihopao No. 3 team, who was old in age but had a red heart and tough bones, would respond to the Party's call for bringing in more grain by not only fulfilling the cleaning work assigned him by the team but also utilizing his spare time to cultivate 3.1 mow of land which gave a per-mow grain yield of over 1,600 catties and contributed over 5,000 catties of grain to the state. Last year, he again led three old men in cultivating 20 mow of fields that yielded over 1,500 catties of grain per mow and contributed over 30,000 catties of grain to the state.

The lofty thinking of the poor and lower-middle peasants and their disinterested revolutionary vigor have been burning like a raging fire in our chests. For the sake of developing socialist agriculture, they fight heaven and earth day in and day out. What's our excuse for not going to the mountainous and rural areas but thinking of only a "life of comfort" in the city?! Could it be said that we should let those old men of over 50 keep us strong youths fed? After hearing all this, how could we have peace of mind?!

In those years of war and hardship, the broad masses of poor and lower-middle peasants here made important contributions to the revolution. Many gave their precious lives to the revolution. Here every blade of grass, every tree has been paid for with the blood of martyrs! To alter the features of the motherland and build a socialist new countryside--this heavy burden should be bravely shouldered by us revolutionary youths. We must carry on the cause of the revolutionary martyrs, head for the countryside and mountainous areas, fight together with the poor and lower-middle peasants against the enemy, the erroneous line and against heaven and earth, and contribute our own youth to transforming the outlook there.

*

The Party Has Given Us Everything, and We Vow To Dedicate Everything to the Party

In their letter, 14 current-year senior-middle school graduates of the middle school attached to Peking University including Liu Te-hui wrote:

The historic mission of this younger generation of ours is to give our all to the elimination of the system based on the exploitation of man by man and of the three major differences, and to the realization of communism, this most magnificent cause in the history of mankind. We revolutionary youths have a long way to go and a heaven burden on our shoulders. We have made up our minds to be Chinese youths with a purpose and ambition worthy of the era. We let the Party arrange our life, and we vow to fight the rest of our lives for the proletarian revolutionary cause! In short, the Party has given us everything and we vow to dedicate everything to the Party!

As Communist Party members, CYL members and Red Guard fighters, we must make a practice of shouldering heavy revolutionary burdens! In response to Chairman Mao's great call, if we don't take the lead in heading for mountainous and rural areas, who will? If we don't take the first step, who will?

With practical action, we must sweep onto the garbage heap of history Liu Shao-ch'i and Lin Piao's reactionary fallacies such as "getting learned in order to be an official," "get a veneer of gold from the country" and "reform through labor in disguise" along with the doctrines of Confucius and Mencius, their ancient masters! With practical action, we must make a most thorough rupture with old traditions and concepts! We must brave the storms and face the world in the vast world of the countryside and temper ourselves in the teeth of raging storms and choppy waves into reliable successors to the proletarian revolutionary cause. We have accurately picked this correct road of going to

the mountainous and rural areas and will not back out even if we are faced with still greater difficulties! Guided by Chairman Mao's revolutionary line, educated by the poor and lower-middle peasants and with the encouragement of numerous models such as Chin Hsün-hua, Hsing Yen-tzu, Hou Chün and Chu K'o-chia, we surely can follow this glittering broad road of integration with workers and peasants to the end!

* * *

Inner Mongolian Woman Cadre Criticizes Theory of "Mandate of Heaven"

(NCNA-English Peking, Mar. 12, 1974)

"the working class and the poor and lower-middle peasants and herdsmen follow marxist materialism and believe in neither confucius' 'mandate of heaven' nor lin piao's 'endowed by heaven'", says uyungejihle, deputy secretary of the abaga banner communist party committee of the inner mongolian autonomous region. excerpts of her article carried in the third issue this year of the journal "red flag", "collapse of theory of 'mandate of heaven' as seen from doom of 'heavenly horse'", follow:

lin piao trumpeted the confucian theory of "the mandate of heaven". two thousand years ago, confucius, spokesman for the slave-owning aristocrats fabricated "the mandate of heaven", and boasted of "knowing the ordinances of 'heaven'". he boasted that "heaven" had endowed him with virtue and mandate to govern the land under heaven. two millennia later, the renegade and traitor lin piao also put up the broken signboard "the mandate of heaven" and talked about "gentle, bold and wise" as "endowed by heaven" and prided himself on being a "heavenly horse" that could "fly through skies, solitary and free". this shows that lin piao and confucius were like reactionary lamas in a monastery, chanting the same reactionary sutra for the restoration of the old order.

their view was that they, the "sage" and the "heavenly horse", should govern and control all under heaven, and deserved all riches and honours, while the labouring people should be enslaved and oppressed for all generations to come. and, supposedly all this was ordained by the will of "heaven" that people were powerless to alter. in fact, all this is falsehood intended to fool people.

i am the daughter of a poor herdsman. before liberation, my family for generations had worked for herd-owning princes as slaves suffering every kind of exploitation and bitterness. but in my generation, everything has changed since chairman mao led us to straighten our backs. i joined the chinese communist party, worked as secretary of the party branch of a production brigade, and went to college. recently the party organization and the poor and lower-middle peasants and herdsmen made me the deputy secretary of the party committee of the abage banner. all this was unimaginable in the old society. according to confucius, "heaven" predestinated the labouring people to work as slaves forever. but how is it that our fate has become good today? it is because of the revolution and not the "mandate of heaven". as confucius bragged of himself as a "heavenly born" "sage", lin piao regarded himself as an "innate

genius" and a "heavenly horse" "endowed by heaven" and destined to rule. but confucius failed in his attempt at restoration and was turned out like a homeless cur spat upon by all. this "heavenly horse" named lin piao also fell from heaven and crashed to bits. how is it that lin piao praised to the skies as being as wondrous as the "heavenly horse" and a "genius" came to such a despicable end? the reason is that they were reactionaries antagonistic to the people vainly attempting to hinder the advance of history.

neither is there such a thing as predestined wealth or poverty, nor preordained rulers and slaves. and the heaven "that dictates the destiny of all" does not exist either. we herdsmen on the grassland know that the blue sky overhead cannot speak, and does not have a will like a human being. it cannot decide man's destiny. confucius and lin piao fabricated this "heaven" and claimed that it set man's fate. this pure nonsence is an absurd idealist fallacy.

chairman mao teaches us: "the people, and the people alone, are the motive force in the making of world history." we people can decide our own destiny, can remake nature, and smash the old world and create the new. the mongolians are a nationality in the big family of the motherland. in the old society, we poor and lower-middle peasants and herdsmen suffered from princes and herd-owners here and oppression by domestic and foreign reactionaries. our life was more miserable than that of beasts of burden. confucius and lin piao said that this was decided by the "mandate of heaven". the princes and herd-owners in inner mongolia said the same. they drove dozens of households of poor herdsmen to a deserted area and named it "settlement of people destined to suffer". however, under the wise leadership of chairman mao and the communist party, we, together with the revolutionary people of other nationalities, drove out the japanese imperialists, overthrew the kuomintang reactionaries and the rule of the princes and herd-owners. we are now taking the broad road of socialism. people in this settlement are no longer "destined to suffer". they are united as one in making the socialist revolution. production expands and our living standards rise steadily. before liberation, there were only several hundred head of livestock and most belonged to the herdowners. the class enemies after liberation alleged that the lack of water in our brigade was the "will of heaven" and no one could change the situation. but, under the leadership of the party, we defeated the class enemies and launched a mass movement to learn from the national pace-setting tachai brigade and built a 2,000-square-metre reservoir on our own. we have nearly 20,000 head of livestock, and tractors, diesel engines, pumps, shears, grass cutters and carts. in addition we have over one hundred thousand yuan in public accumulation funds. poor and lower-middle peasants and herdsmen have transistor radios and sewing machines.

what brings these changes? is it "heaven"? no exclamation it is the fruit of our struggle under the leadership of the party against heaven, earth and the class enemies. facts refute the fallacies of confucius and lin piao about fate. the people armed with marxism-leninism-mao tsetung thought make their own destiny.

confucius' theory of the "mandate of heaven" was a reactionary one serving to preserve oppression and exploitation. it opposed revolution and suppressed rebellion. it was the spiritual pillar of the exploiting classes in ruling the people and the theoretical foundation for reactionaries to use reactionary methods. confucius claimed that "man stands in awe of the ordinances of heaven". he attempted to use the "mandate of heaven" to deceive and intimidate the labouring people and progressive forces so as to turn history back and ensure eternal rule by the slave-owners. it became the magic weapon the exploiting classes used for generations to maintain their rule. in the old society, the princes and herd-owners on the grassland rode roughshod over us poor herdsmen and pushed us to the brink of grave. they claimed that there was "a god in heaven, a king on earth and a king of hell" for fear that we would rise to rebel and overthrow their rule. they palmed themselves off as born-princes and herd-owners and demanded that we labouring people obey their orders and be as docile as sheep. if anyone wanted to rebel or make revolution, he would offend the god in heaven and the king on earth and be punished by the king of hell when he died. however, we did not believe what they said and, under the leadership of chairman mao and the communist party, we overthrow their rule and have taken our destiny into our own hands.

lin piao and company exhumed the corpse of confucius, raised his sinister banner of the theory of the "mandate of heaven", and sang the same tune as the overturned princes and herd-owners on the grassland. they were brigands of the same strip and sworn enemies of the working people. we deeply understand that if they had succeeded in their plot, overturned princes, herd-owners and all reactionaries would regain power and we labouring people would be hurled back into misery again. we will never let this come to pass. the masses of workers, peasants and soldiers are the makers of history; and the wheel of history will never be turned backward.

Huge Numbers of Pamphlets Criticizing Lin Piao and Confucius Distributed

(NCNA-English Peking, Mar. 12, 1974)

the hsinhua bookstores throughout china have sold 200 million copies of pamphlets on criticism of lin piao and confucius in the past month as the movement to criticize lin piao and confucius progresses.

among the titles of the pamphlets are: "selected passages from lu hsun's works criticizing the doctrines of confucius and mencius" and the first two volumes of the "collection of articles criticizing lin piao and confucius", which include "confucius -- a thinker who stubbornly upheld the slave system", "the struggle by materialism against idealist apriorism during the western and eastern han dynasties" and "confucius -- a 'sage' of the reactionary classes" by yang jung-kuo, "struggle between restoration and counter-restoration in establishment of chin dynasty -- social basis of polemics between confucian and legalist schools" by lo ssu-ting and "which aspects of the slave system did confucius uphold?" by kao heng. also on sale is "an anthology of remarks by reactionaries and landlord and bourgeois scholars worshipping confucius and advocating restoration of the ancient."

the hsinhua bookstores have made great efforts to make the pamphlets available to workers, peasants and soldiers as well as educated young people in the countryside. some bookstores run reading rooms and libraries for readers to borrow these books.

POLEMICS BETWEEN CONFUCIAN AND LEGALIST SCHOOLS IN CHINA

Hung-ch'i Article on Polemics between Confucian and Legalist Schools in China

(NCNA-English Peking, Mar. 13, 1974)

"polemics between confucian and legalist schools around wang an-shih's reform" is the title of an article by lo szu-ting carried in the 1974 no. 2 issue of the journal "red flag".

the article makes the point that the trend of thought supporting the confucian school and opposing the legalists in chinese history has represented the interests of the most reactionary political forces. they upheld the confucian school to safeguard or restore reactionary rule

and condemned the legalists to oppose progressive classes or political groupings.

the article reads in part:

the bourgeois conspirator lin piao treasured an essay which fabricated facts to slander wang an-shih (1021 a.d.-1086 a.d.) as "a man of great evil" in advocating reforms and carrying them out. the essay was written by a reactionary neo-confucianist of the southern sung dynasty (1127 a.d.-1279 a.d.). lin piao used it as the theoretical basis for his plots and created counter-revolutionary public opinion for his attempt at a coup to usurp party leadership and state power and restore capitalism.

the contention between the confucian and legalist schools is now being studied in china in connection with the criticism of lin piao and confucius in order to deepen the criticism of lin piao's counter-revolutionary revisionist line and his plots. it helps expose the source of lin piao's reactionary world outlook and deepen one's understanding of the reactionary nature of the confucian school. we can thus benefit from the historical experience of class struggle.

the legalists and confucian scholars started to contend during the spring and autumn period (770 b.c.-476 b.c.). this went on through the chin (221 b.c.-206 b.c.) and han (206 b.c.-220 a.d.) dynasties. there was another trial of strength around wang an-shih's reform in the northern sung dynasty (960 a.d.-1126 a.d.). it expressed itself in the struggle between wang an-shih's new doctrines and the reactionary school of idealist rationalist philosophy, namely neo-confucianism.

chairman mao teaches: "a given culture is the ideological reflection of the politics and economics of a given society." wang an-shih founded a new school before and after he came to power. assimilating legalist principles, the school created a theoretical basis for pushing his reform. standing opposed to wang an-shih were the diehards of the big landlord class represented by szuma kuang (1019 a.d.-1086 a.d.). szuma kuang advocated "heaven changeth not, likewise the tao changeth not", "the laws decreed by the ancestors cannot be changed" and other reactionary fallacies to oppose reform. wang an-shih mercilessly exposed szuma kuang and other diehards and conservatives as philistine scholars, lackeys of big landlords and vicious enemies of reform.

wang an-shih was a fairly progressive statesman of the landlord class during the northern sung dynasty. he became prime minister twice during the reign of emperor shen tsung (1048 a.d.-1085 a.d.). before he started the reform, a handful of big landlords seized more than seven-tenths of the land in the country and the peasants were becoming increasingly impoverished, with great numbers

of owner-peasants and small and middle landlords losing their land. this state of affairs sharpened class contradictions and further reduced the sources of revenue and created financial crisis in the feudal state. when wang an-shih was prime minister, he proposed a number of measures to halt the big landlords' annexation of the land of small and middle landlords and tried his best to re-adjust the proportion of income from rent between the big landlords and the small and middle ones. wang an-shih's reform impaired to some extent the political and economic interests of the big landlords who therefore tried to sabotage it. szuma kuang personally directed the disruptive activities of the diehards aimed at toppling the new institutions.

the reactionary confucian scholars of later times attempted to put the blame for the downfall of the northern sung dynasty on wang an-shih's reform. but, in fact, it was brought about by the reactionary line of the big landlord diehards represented by szuma kuang.

parroting the landlord diehards of the sung dynasty, lin piao viciously abused wang an-shih as an "obstinate prime minister". he was directing his criticism in fact at china's dictatorship of the proletariat and the socialist system, at chairman mao's revolutionary line and the chinese people who adhere to it. this shows the ultra-right essence of lin piao's revisionist line.

after the chin dynasty, the rule of the landlord class was established for subsequent dynasties on the basis of its dictatorship over the peasants and other working people. on the one hand, the ruling class adopted a centralized monarchy which was the dictatorship of the landlord class, as advocated by the doctrines of the legalist school. on the other hand, it bitterly hated the reforms these doctrines upheld. therefore, the contention throughout the historical period of feudalism proceeded as the confucian school became more dominant and the legalist school was increasingly attacked.

chin shih huang (the first emperor of the chin dynasty, 259 b.c.-210 b.c.) openly advocated the doctrines of the legalist school. his order for "burning books and burying confucian scholars alive" was a revolutionary measure in favour of the legalist school against the confucian school. during the han dynasty, emperor wu accepted the suggestion put forward by tung chung-shu, a representative of the confucian scholars of the western han dynasty (206 b.c.-24 a.d.), and decreed confucianism the orthodox belief.

although emperor wu took this step, confucius did not yet enjoy such wide prestige. he was criticized by name time and again. for example, wang chung (27 a.d.-79 a.d.), a materialist philosopher of the han dynasty,

wrote an essay exposing the reactionary essence of the doctrines of confucius.

it was only late in the tang dynasty (618 a.d.-907 a.d.) that confucius was regarded as an inviolable sacred image because of long worship by the reactionary ruling class.

as feudal society entered a late period after the sung dynasty, it showed an increasing tendency to stagnation. as the landlord class declined, feudal rulers raised the status of confucius higher and higher. meanwhile, the reactionary school of idealist rationalist philosophy, the neo-confucianists, inherited and developed the reactionary doctrines of confucius and, supported by the big landlord class, became the reactionary ruling ideology in the late period of feudalism. in order to uphold the doctrines of confucius and mencius, these neo-confucianists spread lies everywhere and attacked wang an-shih and distorted his new doctrines.

chu hsi was a reactionary neo-confucianist of the southern sung dynasty whom lin piao especially revered. it was the chu hsi who collected in a book all the previous reactionary statements opposing wang an-shih. this book had a wide, poisonous influence. wang an-shih was more venomously attacked and slandered after it appeared. the reactionary ruling classes regarded wang an-shih and his doctrines as dreadful as floods and wild beasts. this reflected their rabid hatred and fear of any reform and showed that feudal society was declining and collapsing.

from the spring and autumn and warring states periods to the unification of china by chin shih huang, the first emperor of the chin dynasty, the contention between the two schools resulted in victory after victory for the legalist school and defeats for the confucian school. in the early period of the western han dynasty the two schools were about equal. later, although the legalists were suppressed as an independent school, many of their concepts continued to be accepted by progressive thinkers of the landlord class.

we apply the marxist method of class analysis to bring to light the essence of the contention between the two schools in chinese history and criticize the reactionary trend of revering the doctrines of confucius and opposing the legalist school. the reason we comment favorably on the progressive aspect of the legalist school and criticize the reactionary nature of the confucian school is to 'give history its proper place as a science, respect its dialectical development, and not eulogize the past at the expense of the present or praise every drop of feudal poison'. it is also our aim to expose and criticize how the political swindler lin piao made use of reactionary trends and reactionary schools in chinese history to attack the proletariat so that we can better fight against lin piao and company."

STUDY OF MARXISM AND LENINISM

Women Workers' Marxism-Leninism Study Group

(NCNA-English Shanghai, Mar. 12, 1974)

twentyone women workers at the shanghai drawing-pin factory were sitting round a table and seriously studying works by marx, engels, lenin and stalin and by chairman mao one morning, it being their day off. a forty-year-old worker related her sufferings before liberation and condemned lin piao for his crimes in taking over confucius' concept "restrain oneself and return to the rites" in an attempt to restore capitalism.

she said: "under the leadership of chairman mao and the communist party, we workers have become masters of the state. however, the struggle between restoration and counter-restoration is by no means over. the criticism of lin piao and confucius is precisely a class struggle against restoration." the whole study group agreed that her speech helped them understand the party's basic line better.

this marxism-leninism study group formed by women workers in the plastics workshop is outstanding among the workers' study groups of the factory. the eldest member is 49 years old and most of the members are working mothers.

three women workers started the group after the second plenary session of the party's ninth central committee in 1970, in response to chairman mao's call "read and study seriously and have a good grasp of marxism". the group was enlarged in the movement to criticize lin piao and rectify the style of work. it conscientiously studied works by marx, engels, lenin and stalin and by chairman mao in order to be able to make a thoroughgoing analysis and criticism of the fallacies of lin piao and confucius.

wang lin-chen, a founding member of the group, said: "experience in the struggle between the two lines makes us understand that under the dictatorship of the proletariat, the class enemies often resort to two-faced tactics by waving 'red flags' to oppose the red flag. lin piao was a counter-revolutionary double-dealer of the kind. he decked himself out as a supporter of chairman mao, but in fact he opposed chairman mao and even plotted in dark corners to assassinate him. we deeply feel that only by studying marxism-leninism in a down-to-earth way can we distinguish genuine from sham marxism and advance along chairman mao's revolutionary line."

the women workers study very hard. they read marxist-leninist classics every morning before work begins and each has drawn up a study plan according to her specific conditions. even on their days off they would

study two hours in the morning. their husbands and children support them by doing more household chores.

members of the group have in the past years finished reading the four-volume "selected works of mao tsetung", the "manifesto of the communist party", "the state and revolution" and three other marxist-leninist works. they took a lot of notes.

the women workers studied what lenin said in "the state and revolution": "owing to the conditions of capitalist exploitation the modern wage slaves are so crushed by want and poverty that 'they cannot be bothered with democracy,' 'they cannot be bothered with politics'; in the ordinary peaceful course of events the majority of the population is debarred from participation in public and political life." chiang chin-ti said: "i started to work as a child-labourer at the age of 11 in the old society. i often went hungry and was lashed by foremen. what right did we have to politics?" others said that only in socialist countries like china could the workers be masters of their own destiny and have the right to manage the affairs of their factories and the state.

linking study with reality has deepened the women workers' understanding of marxism-leninism and strengthened their confidence and determination to grasp it.

the study of marxist-leninist classics, including chairman mao's works, has helped members of the study group constantly to raise their political consciousness. five veteran workers have joined the communist party and four young workers the communist youth league in the past few years.

yuan yun-mei, one of the five new party members, said: "my progress is due to education by the party and the study of marxist-leninist classics including chairman mao's works." a child-labourer before liberation, fortysix-year-old yuan yun-mei is now mother of four children. responding to chairman mao's call that educated young people should go to the countryside to be re-educated by the poor and lower-middle peasants, she sent her two sons to the countryside and encouraged them to be good successors to the proletarian revolutionary cause. one of them has joined the communist youth league.

she learned from the "manifesto of the communist party" that the development of the communist revolution "involves the most radical rupture with traditional ideas". that helped her to combat the influence of such decadent doctrines of confucius and mencius as "he who excels in learning can be an official" and "those who work with their minds govern, those who work with their hands are governed". she remarked: "the three great revolutionary movements of class struggle, the struggle for production and scientific experiment will temper my children into good successors

to the revolutionary cause of the proletariat. lin piao vilified the settling of educated young people in the countryside as a 'disguised form of reform through forced labour.' his purpose was to lead the young people down the revisionist road so that his dream of restoring capitalism would come true."

study of marxism-leninism has heightened the enthusiasm of the women workers for socialism. they are doing a still better job in grasping revolution and promoting production. they did not know how to repair machines in the past. following chairman mao's teaching "all genuine knowledge originates in direct experience", they learned to repair them through practice and with the help of other workers and technicians. with the help of workers of another workshop, they then made an automatic machine that improved quality and increased efficiency ten fold. thanks to their sustained efforts in technical innovations, more automatic machines were made to replace manual work.

WORKER-PEASANT-SOLDIER STUDENTS

Woman Oil-Well Tender Goes to College

(NCNA-English Peking, Mar. 12, 1974)

twentysix-year-old wang li-mei, who was formerly a woman oil-well tender of the taching oilfield, is one of the four worker-peasant-soldier students who are members of the chinese communist party committee of peking university.

thousands upon thousands of chinese women have taken part in managing state affairs in leading bodies at various levels. this is a hallmark of women's emancipation in china.

wang li-mei was born in a poor family before liberation, and women were then the lowest in society. she was looked down upon by others.

telling hsinhua about chinese women's status, she said: "the emancipation of the working people has brought me emancipation."

her parents often told her about the misery the working people suffered before liberation when her father fled his native place in shantung province from hunger. the working people were oppressed by the three big mountains of imperialism, feudalism and bureaucrat-

capitalism. they suffered wherever they went, so did her father. he worked as a hired hand for landlords and later as a porter for the japanese imperialists. but he still could not feed the whole family.

"fortunately my father lived," she said. "at that time, thousands upon thousands of working people died from harsh exploitation, and their children were orphaned and died of starvation. the working people led such a miserable life that we had no hope of getting an education. nobody in my family was a literate for generations."

wang li-mei said with emotion: "new china was founded under the leadership of chairman mao and the chinese communist party. the working people have stood up politically, economically and culturally. the people's government has set up many schools. like other children in new china, i went to school when i reached school age. my seven sisters and brothers also entered school after liberation. after finishing middle school, they went on to study in technical schools or college. i graduated from senior middle school in 1964."

the party's education raised her political consciousness. she said: "the working class was emancipated and so was each of us. women must free themselves from the old ideology of male superiority and other doctrines of confucius and mencius so that they can achieve complete emancipation."

after her graduation from senior middle school, she wanted to contribute to the building of socialism and was not looking for personal material gain or a comfortable life. the taching oilfield was expanding that year when the 17-year-old girl went there. she became an oil-well tender. together with other workers, she worked hard to help develop the oil industry. some people at the time were sceptical whether girls could do the job. wang li-mei and other young girls answered the question by what they did: what men can accomplish, women can too. more than 20 young women became oil-well tenders and formed two work groups. they did a fine job. the output of the wells they tended was stable, the maintenance of equipment good and their management up to standard. the two women's groups were then among the five outstanding collectives of the oilfield.

wang li-mei and the other workers diligently studied marxism-leninism-mao tsetung thought and learned modestly from veteran workers. they worked whole-heartedly. wang li-mei was elected leader of a women's oil-well tending group the year after she started work. in the daytime, she often climbed high to see that everything was in working order and, at night she would check well functioning. this was true in wind or rain and in the dead of winter when the thermometer dropped to 30 or 40 degrees below zero (centigrade). she was

praised by the workers and admitted into the communist party in the spring of 1966.

the unprecedented great proletarian cultural revolution began shortly after and fired the people with revolutionary energy to struggle against liu shao-chi's revisionist line and old ideas, culture, customs and habits. plunging into this acute and complicated class struggle, wang li-mei came to understand that to be a good revolutionary, she must constantly raise her consciousness of the struggle between the two lines and not stay at the level of class feelings.

she led her work-mates in studying mao tsetung thought and criticizing liu shao-chi's counter-revolutionary revisionist line. at the same time, in line with chairman mao's principle of "grasping revolution and promoting production", she united with the masses, kept to her work post and did well in production. with her consciousness of the struggle between the two lines rising, she took a new step forward on the road to emancipating the mind.

on october 1, 1968, she was one of the representatives of the taching workers who came to peking to review the national day parade on tienanmen square. the great leader chairman mao cordially received all the representatives in the great hall of the people. recalling the moment, she beamed with happiness and her eyes brimmed with tears of joy.

the victories of the great proletarian cultural revolution have opened broader prospects for the emancipation of women. thousands upon thousands of young women workers, peasants and soldiers have entered institutes of higher learning and become members of china's first generation of worker-peasant-soldier university students. together with her comrades-in-arms from taching and thousands of other young workers, peasants and soldiers, wang li-mei was enrolled in peking university in 1970, one of the highest academy that no children of the working people could enter in the old society. she joined others in managing the university and remoulding it with marxism-leninism-mao tsetung thought. she was elected member of the party committee of peking university in 1971. she attended the fourth party congress of the peking municipality as a delegate of communist party members of the university.

she studied journalism at the university. she and other worker-peasant-soldier students firmly implemented chairman mao's revolutionary educational line and took the whole society as their factory where they put what they had learned into practice. she remarked: "although we are from among the workers, peasants and soldiers, we must still learn from them."

she and her classmates went to report on a construction site once. they joined the workers in transporting earth and rocks and doing other jobs and learned of their revolutionary spirit of fearing neither hardship nor death. with warm feelings, she wrote a report praising them.

she went to practise at the "tientsin daily". she was asked to report on pig-raising in the countryside. she joined the poor and lower-middle peasants in criticizing lin liao's crimes in disrupting the rural economy. this raised her ability in analyzing problems and she wrote a very good report and a comment for the paper.

as a result of her success in upholding chairman mao's revolutionary educational line, she was invited to attend a discussion organized by the scientific and educational group under the state council in 1973. she made a speech on the revolution in the education of art and won praise from all present.

though very busy as a party committee member, she studied hard with a revolutionary drive and put what she learned into practice. in the evening, she often studied the lessons she had missed because of party committee work. by dint of hard effort, she completed her studies on time in january this year with good results. she is staying on at the university to work with a number of other worker-peasant-soldier students who graduated at the same time.

she said: "confucius, liu shao-chi and lin piao slandered working women and spread such nonsense as 'women and inferior people are the most difficult to keep in the house', 'they think only about how to get oil, salt, sauce, vinegar and firewood', 'they can only look after their families' and 'obey their husbands', and so on and so forth. this reflects the reactionary world outlook of these defenders of private ownership of means of production. in their eyes, women were merely chattels. therefore, in order to achieve complete emancipation, we must abolish private ownership of means of production and thoroughly criticize the doctrines of confucius and mencius spread by liu shao-chi and lin piao."

DR. SUN YAT-SEN'S DEATH ANNIVERSARIES

Peking Ceremony Commemorates Dr. Sun Yat-sen's Death Anniversary

(NCNA-English Peking, Mar. 12, 1974)

people of various circles in china's capital of peking gathered at a ceremony in the sun yat-sen memorial hall in the chungshan park here this morning to commemorate the 49th anniversary of dr. sun yat-sen's death.

attending the ceremony were shen yen-ping and hsu teh-heng, vice-chairmen of the national committee of the chinese people's political consultative conference (c.p.p.c.c.); liao cheng-chih, member of the central committee of the communist party of china; ting kuo-yu, vice-chairman of the peking municipal revolutionary committee; liu yu-fa, li chin-teh and tung hsiao-peng, leading members of the united front work department of the c.p.c. central committee; members of the standing committee of the national people's congress (n.p.c.) in peking; standing committee members of the c.p.p.c.c. national committee; standing committee members and members of the central committee of the revolutionary committee of the kuomintang (r.c.k.); and personages from other circles.

chen tzu-sheng, standing committee member of the r.c.k. central committee, presided over the ceremony.

the ceremony started at 10 a.m. the personages present stood in silence before a portrait of dr. sun yat-sen. baskets of flowers were placed before the portrait by vice-chairman hsu teh-heng on behalf of the c.p.p.c.c. national committee; and by comrade liao cheng-chih. baskets of flowers were also placed by liu yu-fa on behalf of the united front work department of the c.p.c. central committee, by chu yun-shan on behalf of the r.c.k. central committee and ting kuo-yu on behalf of the peking municipal revolutionary committee.

present at the ceremony were:

members of the n.p.c. standing committee tang chu-min, shih liang, chuang hsi-chuan, yen chi-tzu, mao yi-sheng, lin chiao-chih, lo shu-chang, hu tzu-ang, hu chueh-wen and hu yu-chih;

standing committee members of the c.p.p.c.c. national committee yu shu-teh, wang yun-sheng, sun hsiao-tsun, su tzu-heng, li kuo-wei, yang tung-chun, wu yen-yin, chou shih-kuan, chao pu-chu, jung yi-jen, chung hui-lan, wen chia-ssu, yuan jen-yuan, hsu po-hsin, hsu chu-po, sa kung-liao and tung chi-wu;

standing committee members, members and alternate members of the r.c.k. central committee liu fei, kan tzu-sen, wu mao-sun, liu chung-jung, liu meng-chun, chien chang-chao, hou ching-ju, hsu wen-tien, li shih-chang, wang pao-chen, li ping-heng, li chun-lung, li cheng, chen li, nieh hung, chiao shih-chai, shao heng-chiu, chin yi-chih, wu hsiu-feng and wang feng;

personages from various circles wang chu-chien, chang han-ying, tan chen, hsieh ping-hsin, fei hsiao-tung, yeh sheng-tao, yin tsan-hsun, pei wen-chung, wang li-keng, chuang ming-li, tsou ping-wen, li ming-yang, wang ke-chun, chou chia-pin, wang chia-chen, chen ming-teh, huang ting-chen, yen hsin-min, li wen-yi, ko chih-cheng, li po-chiu, chao chun-mai, liu pin-yi, shen tzu-chiu, liao meng-hsing, ngapo tsaidanchoko, cheng tung-kuo, tu yu-ming, sung hsi-lien, fan han-chieh, ho ssu-yuan, hu tzu-ying, hsu meng-shan, yang kung-shu, liu yao-chang, cheng ssu-yuan, kuo yu-shou, sung wei-pin, hung hsi-hou, kuo yi-ching, liu yun-sheng, chao ming-che, hsu pao-kuei, chang yu-chiang, huang hsiang, shu tsung-liu, ching pu-chun, chen yi-sung, chang chih-hsing, and chen hsiu-ho; and

personages from various circles in peking wang lin, hsia hsiang, ting kung-nan, kuan shih-hsiung, li yi-tsan, lao chun-chan, feng yu-lan, wei chien-kung, ku chun-cheng, su tsung-chou, chang ke-ming, li wen-lan, fu hsueh-wen, chien wei-chang, pu chieh-hsiu, mo yi-chang, sun fu-ling, yu kuo-en, chien tuan-sheng and wang ying.

Dr. Sun Yat-sen's Death Anniversary Observed in Chinese Cities

(NCNA-English Peking, Mar. 12, 1974)

the 49th anniversary of dr. sun yat-sen's death was commemorated in the chinese cities of shanghai, nanking, kwangchow and wuhan today.

leading members of the shanghai municipal revolutionary committee and personages from various circles went to the former residence of dr. sun yat-sen this morning. baskets of flowers were placed in front of the portrait of dr. sun yat-sen by the shanghai municipal revolutionary committee, the united front work department of the shanghai municipal committee of the communist party of china (c.p.c.), the shanghai municipal committee of the chinese people's political consultative conference (c.p.p.c.c.), the shanghai municipal committee of the revolutionary committee of the kuomintang (r.c.k.) and the china welfare institute.

among those visiting dr. sun yat-sen's former residence were hsu ching-hsien, vice-chairman of the shanghai municipal revolutionary committee, wu jo-yen, leading member of the c.p.c. shanghai municipal committee's united front work department, chen wang-tao, leading member of the c.p.p.c.c. shanghai municipal committee, chao tsu-kang and chia yi-pin, leading members of the r.c.k. shanghai municipal committee, as well as personages of various circles including wu jo-an, lin tien-lien and tan chia-chen.

personages from various circles in kiangsu province and nanking city visited dr. sun yat-sen mausoleum this morning.

baskets of flowers were placed before the statue of dr. sun yat-sen by the kiangsu provincial and nanking municipal revolutionary committees, the c.p.p.c.c. provincial and municipal committees and the r.c.k. provincial and municipal committees.

present were hsu chia-tun, vice-chairman of the kiangsu provincial revolutionary committee, wang chao-chuan, vice-chairman of the nanking municipal revolutionary committee, chen liang, chi ping and li wen-yuan, leading members of the departments concerned of the c.p.c. provincial and municipal committees, and leading members of the c.p.p.c.c. and r.c.k. provincial and municipal committees and personages from various circles, including yang ting-pao, chi yu-ting, wu yi-fang, liu kuo-chun and liao yun-tse.

a memorial service was held in dr. sun yat-sen memorial hall in kwangchow this morning. baskets of flowers were placed in front of the bronze statue of dr. sun yat-sen by the kwangtung provincial revolutionary committee, the kwangchow municipal revolutionary committee, the united front work departments of the c.p.c. kwangtung provincial and kwangchow municipal committees, the c.p.p.c.c. provincial and municipal committees and the r.c.k. provincial and municipal committees.

at a discussion held immediately after the service, the speakers pledged to take an active part in the struggle to criticize lin piao and confucius, and contribute their share in consolidating and developing the victories of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat, building the powerful socialist motherland and liberating taiwan.

among those present at the memorial service were lin li-ming, vice-chairman of the kwangtung provincial revolutionary committee, lo fan-chun, vice-chairman of the kwangchow municipal revolutionary committee, chang po-chuan and tsui chieh, leading members of the united front work departments of the c.p.c. kwangtung provincial and kwangchow municipal committees, and leading members of the c.p.p.c.c. and r.c.k. provincial and municipal committees and personages of various

circles, including chang lu-tsun, yi mei-hou, lo ming, huang yu-mou, hou fu-shan, li ta-chao, lin chih-cheng and kuo ti-huo.

personages from various circles in hupeh province and wuhan city held a memorial meeting this afternoon. attending the meeting were liang jen-kuei and hsia shih-hou, vice-chairmen of the hupeh provincial revolutionary committee, teng ken, vice-chairman of the wuhan municipal revolutionary committee, hu chin-kuei, chang yen-ming and sung fei-shih, leading members of the united front work departments of the c.p.c. provincial and municipal committees, and personages from various circles including tao shu-tseng, tang che, hua yu-ching, sun yao-hua and chu ting-ching. a leading member of the united front work department of the c.p.c. hupeh provincial committee. and representatives of personages from various circles spoke at the meeting.

****
* FOREIGN RELATIONS *
****

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker and Wife Leave Peking for Shanghai

(NCNA-English Peking, Mar. 12, 1974)

khalid salih al-ghuneim, speaker of the national assembly of kuwait, and his wife and members of his party concluded their visit to peking and left for shanghai by air this morning in the company of wu hsin-yu, standing committee member of the national people's congress.

accompanying speaker al-ghuneim and his wife on the trip were also qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking, and his wife.

the distinguished kuwaiti guests were seen off at the airport by ngapo ngawang jigme, vice-chairman, and lo shu-chang and hsieh fu-min, standing committee members, of the national people's congress, and chang chieh, leading member of the chinese islamic association.

present were an official of the kuwaiti embassy here and diplomatic envoys of arab countries to china.

while in peking, speaker al-ghuneim and other distinguished kuwaiti guests visited the central institute for nationalities, the art and handicraft exhibition, the palace museum, the great wall and ting ling, one of the ming tombs.

Kuwaiti National Assembly Speaker and Wife Leave Shanghai for Kwangchow

(NCNA-English Shanghai, Mar. 13, 1974)

khalid salih al-ghuneim, speaker of the national assembly of kuwait, his wife and his party left here for kwangchow by air this afternoon after a visit to the city.

wu hsin-yu, standing committee member of the chinese national people's congress, and qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in peking, and his wife are accompanying the guests to kwangchow.

the distinguished guests were seen off at the airport by feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee; chin ah-o, standing committee member, and pai kuang-piao, member, of the municipal revolutionary committee; and li chu-wen, delegate to the national people's congress.

speaker al-ghuneim and his wife arrived here from peking yesterday morning and were guests of honour at a banquet given by vice-chairman feng kuo-chu that evening.

feng kuo-chu said in his toast: "the people of our two countries have always sympathized with and supported each other in the struggle against imperialism and hegemonism. the people of shanghai consider every victory won by the kuwaiti people in their struggle as an encouragement and support to them." he wished the kuwaiti people constant and new achievements on their road of advance.

speaker al-ghuneim in his toast praised shanghai as "a great city with a history of heroic struggle against imperialist aggression." the city "has made tremendous achievements in industry, agriculture, culture and other fields", he said. the kuwaiti speaker added that the current visit had left them a deep impression and upon returning home he would tell the kuwaiti people about the support the chinese people gave the arab people.

the distinguished kuwaiti guests visited the shanghai industrial exhibition and the pengpu people's commune. at the exhibition they viewed various kinds of industrial products made by the shanghai working class over the past few years in the spirit of maintaining independence and keeping the initiative in their own hands and relying on their own efforts. at the commune they inspected grain fields, a farm machinery plant, a chicken farm, a nursery and a kindergarten. they visited the homes of some commune members and had cordial and friendly conversations with them. speaker al-ghuneim wished shanghai constant progress and prosperity. the guests also visited the hsiaotaoyuan mosque.

CHINA AND RHODESIA

Chinese Vice Foreign Minister Meets and Fetes Delegation of Zimbabwe African National Union

(NCNA-English Peking, Mar. 12, 1974)

chinese vice-foreign minister ho ying this evening met and feted the delegation of the zimbabwe african national union led by h.w. chitepo, chairman of the union's supreme council. they had a warm, friendly conversation.

present on the occasions were yang chi, vice-president of the chinese people's association for friendship with foreign countries, chou ming-chi and other leading members of organizations concerned.

CHINA AND UN

Chinese Observer Addresses Meeting of UN Population Commission

(NCNA-English United Nations, Mar. 11, 1974)

hsu li-chang, observer of the people's republic of china to the third special session of the population commission of the united nations, expounded china's position on the population issue in his speech at this morning's session.

the population commission opened its third special session on march 4 and it will last till march 15. the main task of this session is to plan for the world population conference to be held in bucharest from august 19 to 30, 1974. 27 countries are members of the population commission and more than 30 countries have sent observers to the current session.

during the discussion on a draft of the "world population plan of action", hsu li-chang said:

"the population situation of a country is determined by her social system. at present, many countries have population problems, such as unemployment, starvation, high morbidity and mortality. all these problems should be examined in the context of the given political-economic conditions instead of by an abstract approach separated from those conditions. what is the root cause of the population problems existing in many countries today?

some people attribute them to the quick and excessive growth of the population. according to them, big population is the cause for slow economic development, inadequate resources, pollution of the environment and a miserable life in the families of the developing countries. ... they maintain that the excessively large population of the developing countries in asia, africa and latin america is the 'root cause of all problems' in the world."

hsu li-chang continued, "in our view, such assertions are entirely wrong for they are totally inconsistent with the actual fact. the fundemental reason why there are poverty and 'population' problems in some developing countries is the hegemonism, aggression and plunder perpetrated by imperialism, colonialism and neo-colonialism, especially the two superpowers."

"poor countries are not poor from the very beginning, nor is a large population the cause of their poverty. they are poor because of brutal plunder and exploitation. at present, population densities in most of the developing countries are lower than the developed countries. how can it be said that their population is too large?

"we maintain that of all things in the world, people are the most precious. once the people take their destiny into their own hands, they will be able to perform any miracles. take china for example. under the leadership of chairman mao tsetung and the communist party of china, the chinese people have overthrown the rule of imperialism and its lackeys, become the masters of the country and are building socialism independently and through self-reliance. over the past two decades and more, although china's population has grown from around 500 million to more than 700 million, our economy has developed faster and not slower; our resources have become richer and not poorer; our environment is gradually improved and not worsened and our people's living standard has been raised step by step and not lowered. with the emancipation of the people, man and woman are equal. they help and love each other, work together and strive to build a new society. this historical fact has fully borne out the truth that the question of feeding the people can be solved through revolution plus production. the view that a large population is the 'root cause of all problems' is wholly untenable.

"now let's take a look at the developed countries. some of them claim to be very rich, but there are also age-old serious population problems. the population there grows very slowly, yet millions are unemployed and tens of millions are struggling on the verge of starvation. regardless of the fate of the people, the ruling cricles in those countries carry out aggression and expansion abroad and ruthless oppression and exploitation at home. certain people, out of ulterior motives, arbitrarily pin the label of 'population explosion' on developing

countries of asia, africa and latin america and even seek to blame them for the 'disasters' of unemployment and poverty in their own countries. how absurd this is exclamation"

referring to the correct way to solve the population problems, he said: "if the developing countries are to solve their population problems, their crucial task is to combat imperialism, colonialism and neo-colonialism and superpower hegemonism and power politics, win and safeguard national independence and develop national economy and culture through self-reliance. each country should formulate her own policy in the light of her own population situation. the chinese government is pursuing step by step a policy of planned growth of population. but we believe that a population policy can be properly formulated and effectively carried out only when foreign aggression and interference are prevented, political and economic independence are secured and the people have become the masters of the country. some people say that the population policy should 'be given the first place' and 'plays the decisive role', they even regard the birth control programme as a panacea. this is putting the cart before the horse and is wrong. some people make use of such views to cover up the imperialist crimes of aggression and switch the general orientation of the struggle of the world people against imperialism, colonialism and hegemonism. this is what we resolutely oppose."

"it is china's consistent position to combat imperialism, colonialism, neo-colonialism and superpower hegemonism, and support the developing countries in their struggle to safeguard national independence, develop independent national economy and improve and raise the living standard and cultural level of the people step by step. it is also the common demand of the asian, african and latin american developing countries and the earnest desire of the broad masses of the people of the world", he said. "we are of the opinion that this session and the forthcoming world population conference should give full expression to this just demand of the developing countries which constitute two thirds of the world population. at the same time, full expression should also be given to the just demands of the vast majority of the people in the developed countries for winning and protecting their right to work, improving their living conditions and ultimately eliminating the root cause of unemployment," he added.

hsu li-chang pointed out that some people, basing themselves solely on demographic forecasts, had painted a black and depressing picture of the future of mankind. more than a hundred years ago, when the world population was less than one billion, malthus raised a hue and cry about "overpopulation" and the impossibility for the growth of production ever to catch up with that of population. today, more than a hundred years later, the world population has more than trebled, but there has been even greater growth of the material wealth of society, thanks to the efforts

of the broad masses of the people in surmounting numerous obstacles. in the short span of the twenty-odd years since her founding, the people's republic of china has increased her industrial and agricultural production several times, her rate of production growth exceeding that of her population increase. "history is progressing, and mankind is advancing. we are fully confident that the future of mankind is infinitely bright", he said.

"the formulation of population policy and target, census and the publication of statistics are internal affairs within the sovereignty of each country and should be handled by each government in accordance with the wishes of its people. it is inappropriate and unfeasible for the united nations world population conference to lay down unified regulations. international cooperation in the field of population matter must be carried out in conformity with the principles of complete voluntariness of the parties concerned, strict respect for state sovereignty and promotion of self-reliance on the part of the recipient countries," he stressed.

CHINA AND ZAMBIA

Zambian Agricultural Study Group Leaves Peking for Home

(NCNA-English Peking, Mar. 12, 1974)

the three-member zambian agricultural study group led by p.j.f. lusaka, minister of rural development, concluded its friendly visit to china and left here for home by plane today.

among those seeing the group off at the airport were minister sha feng and vice-minister hao chung-shih of agriculture and forestry, and j.k. chivunga, zambian ambassador to china.

while in china, the group toured kwangtung, shanghai and peking, and visited people's communes, factories, industrial exhibitions and scenic spots and historical sites.

INTERNATIONAL CONFERENCE

Diplomatic Conference on 1949 Geneva Conventions Holds General Debate

(NCNA-English Geneva, Mar. 12, 1974)

the diplomatic conference on the reaffirmation and development of the four geneva conventions of 1949 held a general debate from march 5 to 11. explaining their views on supplementing and developing the four geneva conventions, many representatives pointed out that: a distinction must be drawn between just and unjust war; between aggression and anti-aggression, recognition must be extended to the legitimate position of the people's struggle against imperialism, colonialism, neo-colonialism, and racism and for independence and liberation; and international humanitarian legal protection must be accorded the national liberation movements.

representatives of albania, the democratic people's republic of korea, romania and of a number of national liberation movements spoke on the imperative need to distinguish between just and unjust war. to eliminate armed conflict, it is necessary, first and foremost, to eradicate the root of armed conflict and wars -- imperialism, colonialism and racism. the albanian representative said: "the aggressive and hegemonic policy of imperialism and social-imperialism constitutes the main danger for the peoples' liberty and independence and for peace in general." the d.p.r.k. representative stated that the only way of reducing loss of life and alleviating human suffering is to prevent wars of aggression and to fight constantly against imperialism, colonialism and racism.

the representative of the zimbabwe african people's union pointed out that "there are always two parties to a conflict: the aggressor and the victim." the representative of the zimbabwe african national union emphasized the importance of distinguishing between just and unjust war. the mozambique liberation front representative observed that a line must be drawn between aggressor and victim and between oppressor and oppressed.

many delegates stressed that it is necessary to revise and supplement the geneva conventions, taking into full consideration the emergence of the national liberation movements and the wars of liberation. the palestine liberation organization representative said that the struggle of the peoples for national liberation has brought to light the insufficiencies of the geneva conventions of 1949, and accentuated the need to reexamine the conventions' clauses with a view to reaffirming and developing them. the representative of the people's organization of south west africa said that the geneva conventions must be revised

so that they can also apply to wars of national liberation. the representatives of the angolan national liberation front and the people's liberation movement of angola demanded effective protection for people taking part in liberation wars.

many delegates observed that the geneva conventions should be developed in conformity to the principles of respecting sovereignty, non-aggression and non-interference.

the united states representative attacked some countries for their just stand on distinguishing between just and unjust war. he said: "introduction into international humanitarian law of 'just war' concepts would almost invariably result in lowering the standards of protection accorded war victims." his assertions were repudiated by a number of representatives. if people are under colonialist domination, how can one talk about "humanitarianism"? the tanzanian representative asked. the sudanese representative pointed out that the current conference could not claim to be developing humanitarian law while refusing to acknowledge the right to self-determination.

a small number of representatives tried to limit the conference discussion to the problem of "humanitarian law" without touching the relevant political aspects. the soviet representative opposed proposals made by many representatives for prohibition of nuclear, chemical, and biological weapons. these problems, he alleged, were "beyond" the competence of the conference, but "should be dealt with by united nations organs and by a world disarmament conference."

the albanian and chinese representatives sternly refuted the soviet representative's false reasoning. s. pcaka, head of the albanian delegation, said, "prohibition of the use and production of weapons of mass destruction, in particular of atomic weapons and the destruction of all existing stocks, constitute a problem directly connected with the people's right to be free from atomic blackmail by imperialism and social-imperialism and from the consequences of their use; that must be clearly reflected in the additional protocols to be worked out by this conference." he pointed out that it is precisely the two superpowers, the united states and the soviet union, which are obstructing any real progress in disarmament.

chinese representative pi chi-lung said: "the soviet government is opposed to the complete prohibition and thorough destruction of nuclear weapons; it is engaged in frantic arms expansion and war preparations, thus creating a menace to peace and security in the world. these facts are known the world over." he pointed out that the soviet union is an out-and-out double

dealer on the problem of disarmament. it claims to be in favour of nuclear disarmament and the prohibition of nuclear weapons. but when asked for concrete confirmation, it refused even the elementary commitment not to use nuclear weapons first, and tried in every way to avoid the problem of complete prohibition and thorough destruction of nuclear weapons. when it heard the proposals to discuss this problem and to insert into the protocol a stipulation on outlawing nuclear weapons, it hastened to oppose them, claiming that this problem could only be dealt with by disarmament structures which it was peddling. "as everybody knows, owing to manipulations by the soviet union and the other superpower, the disarmament conference peddled by the soviet union for the past twenty years has failed to obtain any result. it is only 'a club for empty talk' and a fraud of sham disarmament but real arms expansion, long ago bankrupt."

END

U.S. DEPARTMENT OF COMMERCE
National Technical Information Service
Springfield, Va. 22151

OFFICIAL BUSINESS

PRINTED MATTER

AN EQUAL OPPORTUNITY EMPLOYER

POSTAGE AND FEES PAID
U.S. DEPARTMENT OF COMMERCE

211

U.S.MAIL

CMP X741231 001
UNIV ILLINOIS LIB AT CHICAGO CIRCLE
LIB SERIALS SEC
BOX 8198
CHICAGO IL 60680